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SIX

SERMONS,

ON THE

DOCTRINE

OF

FUTURE PUNISHMENT.

By SAMUEL WORCESTER, *A. M.*

PASTOR *of the* CHURCH *in* FITCHBURG.

Thus ſaith the Lord of hoſts, hearken not unto the words of the prophets, that propheſy unto you; they make you vain; they ſpeak a viſion of their own heart, and not out of the mouth of the Lord.

They ſay ſtill unto them that deſpiſe me, The Lord hath ſaid, ye ſhall have peace; and they ſay unto every one that walketh after the imagination of his own heart; No evil ſhall come upon you.—— JEREMIAH.

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RPJCB

PREFACE.

OBSERVING, with deep concern, the efforts which were making, to propagate the doctrine of universal salvation, among the people of his particular charge; the author had, for sometime, felt it to be a duty, incumbent on him, to use his endeavors to counteract those efforts, and to prevent the spread of what he considers a most dangerous delusion. With this view, the discourses, here respectfully presented to the public, were written and delivered; with the same view, and in compliance with particular request, they are now published from the press. They claim no comparison with the excellent publications, previously extant, on the same general subject. A hope is, however, indulged, that since they may fall into the hands of some, who may want opportunity, or inclination, to peruse the more elaborate and voluminous productions of an, EDWARDS or a STRONG, they will not be totally useless.

As these discourses were designed to meet and explode the popular universalism, some things are insisted on, which, to those whose knowledge of the universalian scheme is derived wholly from books, may appear unimportant.

The facility, with which universalism, in its various, and perpetually varying, forms, is propagated, is owing in a great measure, it is believed, to the very lax sentiments, and the defective

conceptions of the depraved state of mankind, and of the nature and importance of real christianity, which are extensively prevailing. Let it be believed, that the depravity of human nature is but a slight infirmity, not hereditary, but contracted; that religion consists chiefly *in charity and civility to mankind, and the* power *of godliness is a mere delusion; that a person's religious opinions are of no material consequence, provided he be sincere; in one word, that, bating some slight shades of difference in* external *character, men of all classes and discriptions are in a moral estimation, very much alike:—Let this be believed, and there remains but a very small step to complete universalism. Hence, it was conceived to be of primary importance, that the ax be laid to the root of the tree; that the native moral condition of mankind, and the grand distinction between the righteous and the wicked, in regard both to the state of their hearts, and the relations, they bear to God, his law, and his kingdom, be clearly exhibited, in the true light of scripture. This may suffice to apologize, if apology be needful, for the introduction of some* leading articles, *which, though they may appear not to bear, so directly, on the grand point in question, are, however, the foundation of the whole connected series of argument, and will, therefore, be attended to, it is hoped, with great seriousness and candor.*

FITCHBURG, 27th October, 1800.

SERMON I.

PROVERBS, X. 24.

THE FEAR OF THE WICKED, IT SHALL COME UPON HIM.

THE verſe, entire, places the condition of the wicked in contraſt with the condition of the righteous. "The *fear* of the wicked, it ſhall come upon him; but the *deſire* of the righteous ſhall be granted." By the deſire of the righteous which ſhall be granted, we can underſtand nothing leſs, than the good, which is the object of his deſire. So, alſo, by the fear of the wicked, which ſhall come upon him, is obviouſly meant the evil, which is the object of his fear. This is agreeable to the common uſe of language, to put the paſſion itſelf for the object of the paſſion.

WHAT, then, do the wicked fear? The anſwer is obvious. The wicked* fear a future puniſhment. They fear, that, when they die, they will be caſt into the lake of fire and brimſtone, which is prepared for the devil and his

* Generally, under the light of Revelation if not univerſally.

angels; there to endure the wrath of Almighty God, without remedy, and without reſpite, forever. This is their *fear*: And it is divinely declared, "The fear of the wicked it ſhall come upon him." As the higheſt good, which the righteous deſire, ſhall be conferred on them, in that glorious ſtate of holineſs, and happineſs, which is reſerved for them, *in the kingdom of their Father*; ſo, likewiſe, ſhall the uttermoſt evil, which the wicked fear, be inflicted on them, in that diſmal ſtate of horror and deſpair, which is prepared for them, in the regions of eternal darkneſs, *where their worm dieth not, and the fire is not quenched.* This conſtruction of the text, which, I truſt, will be acknowledged a fair one, preſents to our conſideration, the following very ſolemn and all concerning doctrine.

THE wicked will be puniſhed with miſery after death; and their puniſhment will be endleſs.

IT is a fact of univerſal notoriety and experience, that people very unwillingly and impatiently, give attention to any ſubject, which is to them, diſagraeeble; and no leſs reluctantly and tardily yield their aſſent to any truth, to them, painful and threatening. A wiſh to be ſoothed and pleaſed is natural to the human heart. Such things as give us pleaſure, we love and eagerly embrace; but ſuch as give us pain, we hate, and reſolutely reſiſt.

To the natural feelings of the human heart, the ſubject, now brought up to view, is exceedingly repugnant. That he is in imminent danger of being forever miſerable, no perſon wiſhes to believe. Every one would, if poſſible, cheriſh

the tranquilizing hope, that he ſhall be forever happy. The doctrine of eternal puniſhment awakens painful apprehenſions for perſonal ſafety, and commonly throws the mind into a very uncomfortable and impatient frame. Hence, the preacher, who ſtands forth in defence of this doctrine, is always ſubjected to great diſadvantages. He is the bearer of unwelcome tidings; and he can hardly indulge the hope, that he ſhall not incur the hatred of many, as Micaiah did of Ahab, becauſe he propheſies *no good* concerning them, but *evil*. He is obliged to ſtem the popular tide, and to go abreaſt to all the feelings and propenſities of the unholy heart. And he has reaſon to apprehend, that his arguments, however fair and concluſive, will not, by all, be ſo patiently and candidly heard, as to bear upon the mind, with their proper weight.

It is not thus with the preacher of univerſal ſalvation. He comes with a doctrine, beyond all others, ſoothing and pleaſing. And however it may be in regard to the conſcience and underſtanding, he is ſure to have all the *unhallowed* feelings, paſſions, and biaſſes of his auditory, in his favor.

This is a fact, my hearers, the impreſſion of which, I deeply feel. I have not choſen this ſubject, from the expectation, it will be popular; for I am perſuaded, it will not. I cannot addreſs myſelf to your natural feelings, or paſſions; for I know they are all oppoſed to the doctrine, which I ſtand forth to preach. I muſt, therefore, throw myſelf upon your candor and

patience, while I attempt an addreſs of plain, undoubted argument, to your ſober underſtandings. The ſubject is of infinite concernment to us all; and certainly demands the moſt ſerious and diſpaſſionate conſideration.

THE doctrine is naturally divided into two diſtinct propoſitions; which we ſhall conſider in their order, and endeavor diſtinctly to prove.

I. THE wicked will be puniſhed with miſery after death.

II. THE future puniſhment of the wicked will continue, duration without end.

I. THEN, it is to be proved from the ſcripture, that the wicked will be puniſhed with miſery, in the future and inviſible world. The proof of this propoſition may be advantageouſly arranged, it is thought, under ſeveral diſtinct articles.

1. THERE is according to the ſcripture, a great and *eſſential* difference, between the righteous and the wicked.

IT will not be denied, that the bible divides mankind into two claſſes, under the ſeveral diſtinctive names, righteous and wicked, juſt and unjuſt, holy and unholy, godly and ungodly, ſaints and ſinners, believers and unbelievers. This grand diſtinction of human characters; which makes one of the moſt prominent features of the ſacred teſtaments, and runs through the whole volume, from beginning to end, is obviouſly founded on a real difference of moral temper and conduct. To be holy, to be righteous, or godly, is to be, in heart and practice, conformed, in ſome good meaſure, to the

holy and righteous God: But to be unholy, unrighteous or ungodly, is to be, in heart and practice, totally unlike God. This is clear from the proper and natural import of the words; and no leſs clear from the particular diſcriptions, given in the bible, of the righteous and the wicked.

By nature, indeed, the entire poſterity of Adam is depraved and unholy. This is abundantly taught in the ſcriptures, and is proved at large, by the apoſtle, in the firſt three chapters of his epiſtle to the Romans. In their natural ſtate, there is none of mankind righteous, no not one. Thoſe, therefore, whom the ſcriptures call righteous and ſaints, in contradiſtinction from the unrighteous and ſinners, are ſuch only, as have been waſhed by the waſhing of regeneration, and renewed by the Holy Ghoſt. Chriſt has ſaid, "Except a man be born of the Spirit, he cannot enter into the Kingdom of God."* Accordingly, the apoſtles in the ſeveral epiſtles which they addreſſed to their chriſtian brethren, whom they called ſaints, ſpeak of them invariably, as having been renewed and ſanctified, by the Holy Spirit. St. Paul tells his Corinthian brethren, that they were "*waſhed, ſanctified, and juſtified*, in the name of the Lord Jeſus, and by the Spirit of God."† To the ſaints in Epheſus he ſays, "And *you* hath he *quickened, who were dead in treſpaſſes and ſins; wherein, in time paſt, ye walked, according to the courſe of this world, according to the prince of the power of the air, the ſpir-*

* John iii. 5. † 1 Cor. vi. 11.

it, that now worketh in the children of diſobedience: Among whom alſo *we all* had our converſation, in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and the mind; *and were by nature the children of wrath, even as others.* But God, who is rich in mercy, for the great love, wherewith he loved us, even when we were dead in ſins, *hath quickened us together with Chriſt*;—and hath raiſed us up together and made us ſit together, in heavenly places, in Chriſt Jeſus. *For we are his workmanſhip, created in Chriſt Jeſus unto good works,* which God hath before ordained, that we ſhould walk in them."* This paſſage is full, in declaring, that not only the ſaints in Epheſus, but all chriſtian believers, were once children of wrath, dead in treſpaſſes and ſins, even as others; but having been quickened, or made alive in holineſs, they were, then, in a ſpecial and emphatical ſenſe, the workmanſhip of God, created by him in Chriſt Jeſus, unto good works. To the Coloſſians the ſame apoſtle ſays, "And ye are complete in him, who is the head of all principality and power; *in whom, alſo, ye are circumciſed, with the circumciſion made without hands, in putting off the body of the ſins of the fleſh,* by the circumciſion of Chriſt; *buried with him in baptiſm, wherein alſo ye are riſen with him, through the faith of the operation of God,* who hath raiſed him from the dead. And *you,* being dead in your ſins, and the uncircumciſion of your fleſh, *hath he quickened together with him.*"† "Mortify, therefore, your mem-

* Eph. ii. 1, 6, 10. † Col. ii. 10, 13.

bers, which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry; for which things ſake the wrath of God cometh on the children of diſobedience; *In the which ye, alſo, walked ſometime, when ye lived in them.* Lie not one to another, *ſeeing ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge, after the image of him that created him.*"* The leading and moſt obvious truths which lie on the face of theſe paſſages, and on the ground of which the apoſtolic exhortation proceeds, are, that the ſaints at Coloſſe were once dead in ſins, and walked in the luſts of the fleſh with the children of diſobedience: But having been circumciſed, with the circumciſion made without hands, which is the ſame, as being renewed and ſanctified, by the Holy Ghoſt, they had put off the old man with his deeds, and put on the new man, which after God is created in righteouſneſs and true holineſs. The apoſtle ſays to Titus, "*For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another.* But after that the kindneſs and love of God our Savior towards man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, *by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly*, through Jeſus Chriſt our Savior."† St. Peter wrote "to the

* Col. iii. 5, 7, 9, 10. † Titus iii. 3, 6.

ſtrangers ſcattered throughout Pontus, Galati
Capadocia, Aſia, and Bithynia, *who were electe*
according to the foreknowledge of God, *throug*
ſanctification of the ſpirit unto obedience, an
ſprinkling of the blood of Chriſt:"* And t
them he ſays, "*Ye alſo, as lively ſtones, ar*
built up a ſpiritual houſe, an holy prieſthood, t
offer up ſpiritual ſacrifices acceptable to Go
by Jeſus Chriſt. Wherefore, alſo it is contain
ed in the ſcripture, Behold, I lay in Zion
chief corner ſtone, elect precious: And he tha
believeth on him ſhall not be confounded
Unto *you*, therefore, *which believe*, he is pre
cious: but unto them which be diſobedient, th
ſtone, which the builders diſallowed, the ſam
is made the head of the corner, and a ſtone o
ſtumbling, and a rock of offence, even to then
which ſtumble at the word, being diſobedient
whereunto alſo they were appointed. But *ye ar*
a choſen generation, a royal prieſthood, a holy na
tion, a peculiar people; that ye ſhould ſhew forth
the praiſes of him, *who hath called you out o*
darkneſs into his marvellous light: which in tim
paſt were not a people, but now are the people o
God.† St. John, in his epiſtle to his chriſtian
brethren, ſays, *ye have an unction from the Hol*
one, and ye know all things.—Theſe things
have written unto you concerning them that ſe
duce you. *But the anointing which ye have re*
ceived of him abideth in you,—and is truth, and
is no lie, and even as it hath taught you, *ye*
ſhall abide in him.—If ye know that he is righ
teous, YE KNOW THAT EVERY ONE, THAT DO
ETH RIGHTEOUSNESS IS BORN OF HIM.‡

* 1 Peter i. 1, 2. † 1 Peter ii, 5, 10. ‡ 1 John ii. 20, 26, 27, 29

With many, at the preſent day, and particularly with thoſe, who favor the popular univerſaliſm, it is a favorite object to aboliſh the diſtinction, odious to them, between ſaints and ſinners; and to blend the whole of mankind into one common maſs. By this means, they endeavor to pave the way for the eſtabliſhment of the doctrine, which teaches, that all will fare alike in the future world. And, it muſt be confeſſed, if they could make it appear to be the truth of fact, that there are no ſuch diſtinct claſſes of men, as ſaints and ſinners, or that between ſaints and ſinners, there is no great and eſſential difference; they would go far towards ſhewing it to be reaſonable, that there ſhould be no conſiderable difference in their future condition. But that the ſcriptures ſpeak abundantly of theſe two diſtinct claſſes of mankind, it was thought ſuperfluous to adduce particular paſſages to ſhew; for, to every diligent reader of the bible it is well known, that were we to adduce all the ſacred texts, in which this diſtinction of characters is brought clearly into view. we ſhould be obliged to cite a very conſiderable portion of both the divine teſtaments.

The paſſages above quoted, go to prove, not merely, that a diſtinction of characters is clearly aſſerted in the ſcriptures; but alſo, that the difference between ſaints and ſinners, is the effect of a great and important change, wrought in the hearts of ſaints, by the Holy Spirit of God. They prove beyond all rational queſtion, that ſome of mankind are renewed and

ſanctified, or born again, in the preſent life; in contradiction to the inſinuation of thoſe, who would have it believed, that this great change, the neceſſity of which they find themſelves obliged to acknowledge, does not take place in any inſtance, until death. If this change do not take place, in the preſent life; the apoſtles, who wrote under the guidance of the Spirit of truth, were all in a very great miſtake. For they aſſerted, in the plaineſt language, that their chriſtian brethren, to whom they wrote, were renovated and ſanctified, by the Holy Ghoſt.

BUT if it be ſo- that thoſe, whom the ſcripture calls ſaints, believers, the righteous, and the godly, are ſuch perſons only, as have been born again, *not of blood, nor of the will of the fleſh, nor of the will of man, but of God*; then, unqueſtionably, there is, between ſaints and ſinners, a great and *eſſential* difference. While by the ſame almighty power, which raiſed up Chriſt from the dead, ſaints are made alive in holineſs; ſinners, diſtinctively ſo called, ſtill remain dead in treſpaſſes and ſins. While ſaints are waſhed, ſanctified, and juſtified in the name of the Lord Jeſus, and by the Spirit of their God; ſinners remain, ſtill, in their native corruption and pollution. While ſaints are renewed in the ſpirit of their mind, and have the love of God ſhed abroad in their hearts, by the Holy Ghoſt; ſinners ſtill retain, in all its dreadful malignity, that carnal mind, which is enmity againſt God, not ſubject to his law, neither, indeed, can be. In fine, while ſaints, having been made willing in the day of divine

power, have cordially ſubmitted to God, have accepted the terms of eternal peace, overtured in the goſpel, and, by vital union to the Lord Jeſus Chriſt, have ſecured an intereſt in all the benefits of his redemption; ſinners ſtill continue in rebellion, perſeveringly reject the overtures of mercy, and will not come to Chriſt, that they might have life.

2. The great and holy God, as repreſented in the ſcriptures, has very different feelings towards the righteous, from what he has towards the wicked.

Thoſe, who break down the diſtinction between ſaints and ſinners, naturally lapſe into the notion, that all the human family have an equal ſhare in the love and fear of their common Creator. They are fond of conſidering themſelves, and others around them, as God's beloved children; and on this ſubject, indulge themſelves in warm and ſoothing addreſſes to the paſſions. The Jews in Chriſt's time, were fond of claiming God for their Father; but Chriſt repelled their claims, and told them, to their faces, that they were of their father the devil.

If there be, between ſaints and ſinners, that great and eſſential difference, which is aſſerted in the ſcriptures; it muſt be concluded, that God has very different feelings towards them. It were moſt unreaſonable to imagine, that unholy, and obſtinately rebellious creatures ſhould have the ſame ſtanding in his favor and complacency, which his holy, and dutiful children have. We may, indeed be aſſured, that God has no malevolence towards any of his

creatures: But, if he be a God of infinite holineſs, he muſt regard holy creatures with complacency, but unholy creatures with abhorrence. This is agreeable to the declarations of ſcripture. "Thou art not a God, that haſt pleaſure in wickedneſs; neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight: *thou hateſt all workers of iniquity.* But let all thoſe that put their truſt in thee rejoice:—For thou, Lord wilt bleſs the righteous; *with favor wilt thou compaſs him, as with a ſhield.*"* My defence is of God, which ſaveth the upright in heart. God judgeth the righteous, and *God is angry with the wicked every day.*"† "The Lord trieth the righteous; but the *wicked and him that doeth violence his ſoul hateth.* Upon the wicked he ſhall rain ſnares, fire, and brimſtone, an horrible tempeſt; this ſhall be the portion of their cup. For the righteous Lord loveth righteouſneſs; *his countenance doth behold the upright.*"‡ "They that are of a froward heart are an abomination unto the Lord; but ſuch as are upright in their ways are his delight."§ Such is the uniform language of the bible. God is pleaſed to addreſs the righteous, in the kindeſt manner; aſſures them of his perpetual love; and calls them by the moſt endearing names. He calls them his people, his friends, his children, his ſons and his daughters. But he aſſures the wicked that his face is againſt them; that they are an abhorrence in his ſight; that his anger is continually burning againſt them. He calls them his enemies, curſed chil-

* Pſal. v. 4, 5, 11, 12. † Pſal. vii. 10, 11. ‡ Ibid. xi. 5, 7. § Prov. xi. 20.

dren, and children of the devil. Inſtances of theſe different kinds of language, expreſſive of different feelings in the divine mind, towards the righteous and the wicked, abound in every part of the inſpired volume. God ſpared righteous Noah and his family, when he brought in the flood upon the world of the ungodly. He ſpared righteous Lot, when he overthrew the cities of Sodom and Gomorrah, with a tempeſt of fire. Nay, had there been, but ten righteous perſons in thoſe cities, we are aſſured, that for their ſakes the cities would have been ſpared. And in many remarkable and memorable inſtances, God has declared, *by his conduct*, as well as by his words, that he loves the righteous but hates the wicked.

3. The ſcriptures aſſure us, that the righteous are in a pardoned and juſtified ſtate; but the wicked, in a ſtate of condemnation, under the curſe of the divine law.

"Speak ye comfortably to *Jeruſalem*, and cry unto her, *that her iniquity is pardoned.*"* "He that believeth on *Chriſt* is not condemned; but he that believeth not is condemned already.† As many as are of the works of the law are under the curſe: For it is written, curſed is every one that continueth not in all things, which are written in the book of the law to do them."‡ This curſe laſtens on all mankind, and abides on all, who are not vitally united, by faith, to the Lord Jeſus Chriſt. But they which be of faith, are redeemed from the curſe, and are juſtified and bleſſed with

* Iſa. xl. 2. † John iii. 18. ‡ Gal. iii. 10.

faithful, or believing, Abraham.* "There is, therefore, now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit." But if any man love not our Lord Jeſus Chriſt, let him be Anathema, Maran-atha."† This article is ſo clearly implied in the preceding and following articles as to require but little, in the way of particular and direct proof.

4. THE ſcriptures promiſe ſafety and peace to the righteous; but declare, that a puniſhment, the moſt tremendous, awaits the wicked.

"SAY ye to the righteous, that it ſhall be well with him; for they ſhall eat the fruit of their doings. Wo unto the wicked! it ſhall be ill with him; for the reward of his hands ſhall be given him. There is no peace ſaith my God to the wicked."‡ "Though a ſinner do evil an hundred times, and his days be prolonged; yet ſurely I know, that it ſhall be well with them that fear God, which fear before him: But it ſhall not be well with the wicked, neither ſhall he prolong his days, which are as a ſhadow; becauſe he feareth not before God."§ "Though hand join in hand the wicked ſhall not be unpuniſhed."‖ "I will heap miſchiefs upon them; I will ſpend mine arrows upon them. —To me belongeth vengeance and recompence; their foot ſhall ſlide in due time: For the day of their calamity is at hand, and the things that ſhall come upon them make haſte."¶

* Compare verſes 9 and 13. † Rom. viii. 1. 1. Cor. xvi. 22.
‡ Iſa. iii. 10, 11. Ibid. lvii. 21. § Eccl. viii. 12, 13. ‖ Prov. xi. 21.
¶ Deut. xxxii. 23, 35.

"Is not deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquity :"* "The Lord knoweth the days of the upright and their inheritance ſhall be forever. But the wicked ſhall periſh, and the enemies of the Lord ſhall be as the fat of lambs: they ſhall conſume, into ſmoke ſhall they conſume away."† "Surely thou didſt ſet them in ſlippery places; thou caſtedeſt them down into deſtruction. How are they brought into deſolation, as in a moment! They are utterly conſumed with terrors."‡ "The Lord preſerveth all them that love him; but all the wicked will he deſtroy."§ "The way of the Lord is ſtrength to the upright; but deſtruction to the workers of iniquity."‖ There ſhall no evil happen to the juſt; but the wicked ſhall be filled with miſchief."¶ "Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks, that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow."** Chriſt ſpake peace and conſolation to his diſciples; but denounced woes on woes, upon his unbelieving and incorrigible enemies.†† St. Paul ſays, "But of the times and the ſeaſons, brethren, ye have no need that I write unto

* Job xxxi. 3. † Pſal. xxxvii. 18, 20. ‡ Ibid. lxxii. 18 19.
§ Pſal. cxlv. 20. ‖ Prov. x. 29. ¶ Ibid. xii. 21. ** Iſa. l. 10, 11,
†† See all his diſcourſes, particularly, Luke vi. 20, 27, x. 13, 16, and xi. 42, 52.

you. For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night. For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape. But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.—He that deſpiſed Moſes' law died without mercy, under two or three witneſſes; of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the ſpirit of grace? It is a fearful thing to fall into the hands of the living God."* And ſays the apoſtle St. Peter, "The time is come, that judgment muſt begin at the houſe of God: And if it firſt begin at us, what ſhall the end be of them that obey not the goſpel? And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear."†

IT were eaſy to ſwell this diſcourſe, by very pertinent quotations, to the ſize of a conſiderable volume; but the proofs, already cited, are abundantly ſufficient for our preſent purpoſe. It will be obſerved that ſuch paſſages of ſcripture as are expreſs on the ſubject of puniſhment, in the future world, have been, hitherto, purpoſely omitted. It is thought however that ſomething has already been done towards proving the great doctrine in queſtion.

IT has been ſhewn, that there is, between

* 1 Theſ. v. 1—4; Heb. x. 28—31. † 1 Peter iv. 17, 18.

ſaints and ſinners, the righteous and the wicked, a great and *eſſential* difference of moral character: That God has very different feelings towards theſe two diſtinct claſſes of men; ſaints being the objects of his ſpecial favor and delight, while ſinners are the objects of his anger and abhorrence: That while ſaints are in a pardoned and juſtified ſtate, ſinners remain, ſtill, under Gods curſe and condemnation; And, finally, while the bible ſpeaks peace to the righteous, it is full of terror to the wicked. Theſe, it muſt conceded, are obvious truths, which lie upon the face of about every page of the inſpired volume, and about which there can be no reaſonable diſpute.

Now, all this being eſtabliſhed, can it be rationally ſuppoſed, that all mankind are yet to fare alike in the future world? If the wicked, as well as the righteous, are to paſs immediately from this vale of tears, this world of ſorrow and death, to realms of immortal bliſs, where God ſhall wipe away all tears from their eyes; why, then, are not the wicked, as well as the righteous, comforted in Gods word? What moveth the heat of this great anger? Why does God place his terrors in ſuch awful array againſt the wicked? Is it all pretence? Does the Almighty make a mere parade of terror, and endeavor to frighten his creatures, while, in reality, he has no intention to bring evil upon them? The thought is too irreverent to be admitted for a moment. Unqueſtionably he declares the real feelings and meaning of his heart. But if ſo, how then muſt it fare with the

wicked? When will all this evil, this terrible deſtruction, which the whole volume of God's word denounces, overtake and fall upon them? Will it in the preſent world? Is the condition of the wicked in this life, ſo terribly diſtinguiſhed from that of the righteous, as in any meaſure to anſwer, or verify, the awful and multiplied declarations, diſcriptions and threatnings with which the bible, in every part, abounds? No man, in his ſober ſenſes, can ſuppoſe it. No honeſt and candid man will pretend it.

IT has been the obſervation of all ~~ages~~ ages, that the wicked proſper in this world. Upon this notorious fact, the antient heathen philoſophers grounded one of their ſtrongeſt arguments of a future ſtate of retribution. Obſerving the proſperity of the wicked and the unequal diſtribution of rewards and puniſhments, in the preſent world, they were led to the concluſion, that there muſt be a future ſtate of exiſtence, in which the equity of the Gods would be vindicated, by the reward of the virtuous, and the puniſhment of the vicious. The ſcriptures alſo take notice of the worldly proſperity of the wicked. As for me, ſays the Pſalmiſt, my feet were almoſt gone, my ſteps had well nigh ſlipped. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked. They are not in trouble like other men; neither are they plagued like other men. Behold, theſe are the ungodly, who proſper in the world; they increaſe in riches.* The royal preacher ſays, no man knoweth either love or hatred, by all that is be-

* Pſalm lxxiii. 2, 5, 12.

fore him. All things come alike to all: There s one event to the righteous and to the wicked.* And it is well known to be the truth of fact, that, extraordinary inſtances excepted, no man's moral character can be determined, by his circumſtances, or condition, in this world.

HENCE, the concluſion is unavoidable, that the tremendous denunciations of ſcripture, and the awful deſcriptions, which it gives, of the condition of the wicked, muſt have reſpect not to the preſent world chiefly, but to the future. No perſon will undertake to maintain, that he ſuffers in the preſent life, anſwerable to the divine declarations and threatnings, in the ſacred texts, ſome of which have been cited. Much leſs will he pretend, that, as a general thing, the conditions of the righteous and the wicked, in the preſent world, are ſo extremely different, as we ſhould naturally conclude, from the ſcriptures, they muſt, ſometime, be. The concluſion muſt, therefore, be admitted, that if any dependence is to be placed on the repreſentations of ſcripture, the wicked muſt be puniſhed in a future exiſtence.

THIS argument ought to addreſs itſelf to univerſaliſts, with no inconſiderable force. For it is very well known, that in general, they are exceedingly diſpleaſed with preaching, which holds up ſuch a diſtinction, as has now been exhibited from the bible. They are exceedingly diſpleaſed, when a preacher makes any conſiderable diſcrimination between ſaints and

* Eccle. ix. 1, 2.

ſinners; and preaches comfort to the one claſs, but terror to the other. And why are they diſpleaſed? Unqueſtionably it is becauſe, they perceive ſuch a mode of puniſhing to be totally incompatible with their favorite ſcheme. But why are they not, for the ſame reaſon, diſpleaſed with the bible. Is not ſuch a diſcrimination of characters, and ſuch a different ſtyle of language, addreſſed to diſtinct claſſes of mankind as incompatible with the doctrine of univerſal ſalvation, when exhibited in the bible as when exhibited in a ſermon? Why, then do they not ſee, that in making this diſtinctio of characters, ſo clearly, and in holding ſuch different language, throughout, reſpecting ſaints and ſinners, the ſcripture bears with its whole weight in oppoſition to their ſcheme?

SERMON II.

PROVERBS, X. 24.

THE FEAR OF THE WICKED, IT SHALL COME UPON HIM.

FROM the proofs, exhibited in the former diſcourſe, I truſt it appears incontrovertible, that the wicked will be puniſhed, in a terrible and exemplary manner, *ſometime*. What is now to be offered will go to prove, more directly that they will ſuffer their puniſhment after leaving this world. As what is ſaid in the ſcripture concerning the wicked, may ſtrike the mind with additional force, when properly contraſted with what is ſaid concerning the righteous, I ſhall continue to exhibit the contraſt.

5. THE ſcripture repreſents the death of the righteous, as being happy; but the death of the wicked as being terrible.

"PRECIOUS in the ſight of the Lord is the death of his ſaints."* "Mark the perfect man and behold the upright; for the end of that man is peace."† "Though I walk through the valley of the ſhadow of death," ſays the holy Pſalmiſt, "I will fear no evil; for thou art with me: thy rod and thy ſtaff they comfort me."‡ "For I am perſuaded," ſays the apoſtle to his chriſtian brethren "that neither *death*, nor life,—ſhall be able to ſeparate us from the love of God, which

* Pſalm cxvi. 15. † Pſalm xxxvii. 37. ‡ Ibid. xxiii. 4.

is in Chriſt Jeſus our Lord."* "Bleſſed are the dead, which die *in the Lord*, from hence forth: Yea ſaith the Spirit, that they may reſt from their labors; and their works do follow them."† Such is the diſcription, given in ſcripture, of the death of the righteous. But what do the ſcriptures ſay reſpecting the death of the wicked. "When a wicked man *dieth* his expectation ſhall periſh and the *hope* of unjuſt men *periſheth*."‡ "The wicked is driven away *in his wickedneſs*: but the righteous hath hope in his death.§ What a ſtriking contraſt is here? If the wicked be driven away *in his wickedneſs*; then his ſin is not pardoned, and he can have no peace, or hope, in God. But it is added, the righteous hath hope in his death." His own iniquities ſhall take the wicked himſelf, and he ſhall be *holden* with the cords of his ſins. He *ſhall die without inſtruction*, and in the greatneſs of his folly ſhall he go aſtray." "They die *even without wiſdom*. They ſhall die without knowledge."‖ Are not wiſdom, knowledge, and inſtruction, in the ſcripture ſenſe of the words, neceſſary for ſalvation? What, then, muſt be the condition of thoſe, who die even without them? His bones are full of the ſin of his youth, *which ſhall lie down with him in the duſt*."¶ Hence, they are not pardoned even while the body lies mouldering in the earth. "If thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked ways *he ſhall die in his iniquity*."** If he do

* Rom. viii. 38, 39. † Rev. xiv. 13. ‡ Prov. xi. 7. § xvi 33.
‖ v. 22, 23. Job iv 21, xxxvi, 12. ¶ xx, 11. ** Ezek. iii. 19.

not repent under the warnings, which he receives, his ſins ſhall not be remitted at death: He ſhall die in his iniquity, "I ſaid therefore, unto you, *ye ſhall die in your ſins*; for if ye believe not that I am he, ye ſhall die in your ſins."*

THUS plainly do the ſcriptures declare that, when they die, all the fond hopes and expectations of the wicked ſhall be cut off, and ſhall periſh:—That they ſhall die without inſtruction, without wiſdom, without knowledge; and, therefore cannot be in a ſtate of ſalvation:—And that they ſhall die in their ſins; and, of conſequence, muſt endure the ſting of death, which is ſin, in all its tremendous effect. How contrary is this to the flattering, groundleſs notion, that, at the moment of death, the wicked are pardoned, ſanctified, and admitted, immediately, to glory.

IF it was the fact, that when they die the wicked, as well as the righteous, make an immediate tranſition into a ſtate of holineſs and happineſs; why ſhould the ſcripture give ſuch a different repreſentation of the death of the wicked, and the death of the righteous? Why ſhould not the death of ſinners, as well as the death of ſaints, be precious in the ſight of the Lord? Why ſhould the dead, who die in the Lord, be more bleſſed than thoſe who die in their ſins? In a word, why ſhould not the death of the wicked as well as the death of the righteous, be repreſented, by the Spirit of inſpiration, as happy and glorious?

* John viii. 24.

6. IT is very explicitly revealed in ſcripture, that although the righteous be happy, the wicked are miſerable, in the inviſible world of ſpirits.

THE memorable account, which our divine teacher has left, in the goſpel according to St. Luke, is deciſively in point. "And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom: The rich man alſo died, and was buried; and in hell he lifted up his eyes, being in torment, and ſeeth Abraham afar off, and Lazarus in his boſom. And cried, and ſaid, Father Abraham, have mercy on me; and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember, that thou in thy life time receiveds thy good things, and likewiſe Lazarus evil things: But now he is comforted, and thou art tormented."* A parable from the mouth of the Savior is deſigned, unqueſtionably, to teach ſome ſerious and important truth. But what does this parable teach? Does it not teach, in a manner, than which none could be more plain or ſtriking, that the righteous, and the wicked paſs, immediately after death, into very different ſtates? That however wretched and deſpiſed the righteous may be, in the preſent ſtate, they will be admitted immediately, to happineſs and glory, in the future; and that however ſumptuouſly the wicked may fare in this world, they will be conſummately miſerable in the world to come.

SOME, in the preſent age of licentious ſpecu-

* Luke xvi, 22—25.

lation, have labored to make themſelves and others believe, that there is no hell; beſide what people endure in the preſent life from the laſhes and ſtings of a guilty conſcience. With equal reaſon might we ſuppoſe there is no heaven, beſide what is enjoyed in this world, in the plaudits of an approving conſcience, and in comfortable reflections. The ſcriptures reveal a hell, prepared in the inviſible world for the wicked, as clearly as a heaven, prepared for the righteous: And we have as much reaſon to believe the one a reality as the other. The paſſage, now in view, is clear and concluſive on this point. The rich man died and the next thing heard of him, *in hell* he lifted up his eyes, being in torment.

WERE there nothing more to the ſame effect in the bible, this ſingle paſſage ſhould ſeem ſufficient determinatively to ſettle the point in queſtion. Other proofs, however, are not wanting: They croud upon the mind in ſuch multiplicity, that all the difficulty lies, in making a judicious ſelection, and arrangement.

"THE wicked ſhall be turned into *hell*, and all the nations that forget God."* "But whoſoever ſhall ſay, *unto his brother*, Thou fool, ſhall be in danger of *hell fire*. If thy right eye offend thee, pluck it out, and caſt it from thee; for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into *hell*."† "Wo unto you, ſcribes and phariſees, hypocrites! for ye ſhut up the kingdom of heaven againſt men:

* Pſalm ix. 17. † Mat. v. 22, 29.

For ye neither go in yourſelves, neither ſuffer them that are entering to go in. For ye devour widow's houſes and for a pretence make long prayer: Therefore ye ſhall receive the *greater damnation.* For ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two fold more the child of hell than yourſelves.—Ye ſerpents, ye generation of vipers! how can ye eſcape the *damnation of hell?*"* What propriety could there be in ſuch language as this, if there were not a hell, a place of intolerable torment, prepared for the wicked.—"For this cauſe, God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie; that they all *might be damned,* who believed not the truth, but had pleaſure in unrighteouſneſs."† To be damned is here placed in oppoſition to being ſaved; and can mean nothing leſs, than to be doomed to the pains of hell. Thoſe are thus damned, who do not obey the love of the truth, that they might be ſaved. And for this very purpoſe, God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie. This is not the only place in the bible, in which we are plainly taught, that thoſe who perſeveringly reſiſt the light, ſhall be given up to work out their own damnation. "There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets, in the kingdom of God, and you yourſelves thruſt out."‡ This awful ſcene muſt take place, beyond doubt, not in the preſent, but in the future and inviſible world.

* Mat. xxiii. 13—15. 33. † II Theſ. ii. 11, 12. ‡ Luke xiii. 28.

"By which he went, alſo, and preached to the ſpirits in priſon, which ſometime were diſobedient, when once the long ſuffering of God waited in the days of Noah."* God bore long with the inhabitants of the old world, unto whom Chriſt, by his Spirit in Noah preached, and warned them, the whole time the ark was building; yet they repented not. Hence, their ſpirits are now reſerved in priſon, unto the day of the revelation of Gods righteous judgement. This awful truth is revealed, with ſtill greater clearneſs, in the words of this ſame apoſtle, in his ſecond epiſtle. "But there were falſe prophets, alſo, among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow their pernicious ways; by reaſon of whom the way of truth ſhall be evil ſpoken of. And through covetouſneſs ſhall they, with feigned words make merchandiſe of you: whoſe judgment now of a long time lingereth not, and *their damnation* ſlumbereth not. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment; and ſpared not the old world, but ſaved Noah, the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly; and, turning the cities of Sodom and Gomorrha into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after

* 1 Peter iii. 19, 20.

ſhould live ungodly; and delivered juſt Lot, vexed with the filthy converſation of the wicked: The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed."* From the tremendous fate of the angels, who fell, and of the wicked inhabitants of the old world and of Sodom and Gomorrha, the apoſtle here ſhews what muſt be the certain impending doom, of falſe teachers, and of all the incorrigible wicked. And from the ſacred paſſage, which ſerves to explain the one above quoted from the firſt epiſtle, it is plain, that all thoſe fallen angels, and antient ſinners, *are now in hell*, reſerved in chains of darkneſs, unto the judgement of the great day. Accordingly it is ſaid in Job, "The wicked is *reſerved to the day of deſtruction*; they ſhall be *brought forth* to the *day of wrath*."† Similar, alſo, to what has now been cited from St. Peter, are the following words of St. Jude. "And the angels, which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains, under darkneſs, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example; ſuffering the vengeance of eternal fire."‡

IN the Revelation of St. John it is ſaid, "And when the thouſand years are expired, Satan ſhall be looſed out of his priſon, and ſhall go out to deceive the nations, which are in the

* II Peter ii. 1—9. † Job xxi. 30. ‡ Jude 6, 7.

four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the ſand of the ſea. And they went upon the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was caſt into the lake of fire and brimſtone, *where the beaſt and the falſe prophet are, and ſhall be tormented, day and night, forever and ever.*"* The ſcene here deſcribed was manifeſtly a viſion of what is to take place, after the millenium and before the general judgment. When the thouſand years, or millenium is expired, Satan is to be looſed, a ſhort ſpace from his confinement in the bottomleſs pit, that he may again deceive the nations. But meeting with a diſaſtrous defeat, in his laſt great and general aſſault upon the city and people of God; he is to be taken and caſt into the lake of fire and brimſtone, where, as the ſacred text aſſures us, that the beaſt and the falſe prophet, all the ſinners and deceivers, who compoſed the anti-chriſtian kingdom in the world, then are. Theſe ſinners are declared to be in the lake of fire and brimſtone, at the time when the devil is again caſt into it, after the millenium, and juſt before the general judgment.

THESE are but a few, ſelected from many ſacred paſſages, in which the future miſery of the wicked is brought clearly into view. More, and, if poſſible, ſtronger proofs of this doctrine, will be adduced, when we come to ſhew,

* Rev. xx. 7—10.

under the ſecond general propoſition, that the wicked will be puniſhed, duration without end.

HERE it may be ſuitable to pauſe and review the argument.

IN the former diſcourſe it was ſhewn, that there is between the righteous and the wicked, in this world, a great and eſſential difference, in point of moral ſtate and character; alſo, that, if any credit be due to the declarations of inſpired ſcripture, the wicked will, *ſometime*, be awfully diſtinguiſhed from the righteous in their retributive condition. And ſince it is manifeſt to univerſal obſervation, that the condition of the wicked is not in the preſent world, ſo different from that of the righteous, as in any meaſure to anſwer the repreſentations of ſcripture; the concluſion is unavoidable, that thoſe repreſentations have principal, and ultimate, reſpect to a future ſtate of exiſtence, in which the righteous will be glorioufly rewarded, and the wicked as terribly puniſhed. Accordingly, it has been ſhewn, in this diſcourſe, and I truſt with convincing clearneſs, that an awful diſtinction between ſaints and ſinners, as well in point of condition as in point of character, will exiſt in the inviſible world of ſpirits. In contradiction to a deluſive and groundleſs notion, of which many appear to be fond; it has been ſhewn that the wicked are not forgiven, and made holy, at their death: At leaſt, this is not a general thing. On the contrary, while the righteous are bleſſed, and have a hope full of glory and immortality in their death; the wicked are driven away *in their wickedneſs*. They die in their ſin

without wisdom or instruction; their expectations perish, and their hope is as the giving up of the ghost. Nor does the Holy Spirit of revelation stop here: He goes forward into the awful regions of the invisible world, and shews us the different conditions of the righteous and the wicked, after death. He shews us the righteous Lazarus in Abrahams bosom, and the wicked rich man in hell. He tells us of the angels, who fell, and of the antient sinners of the old world and of Sodom and Gomorrha, who are cast into hell, and reserved there in chains unto the judgement of the great day, are set forth for an example; suffering the vengeance of eternal fire. And he assures us, not only, that the wicked and all the nations that forget God shall be turned into hell, but also, that they shall be in hell, during the period between the millenium, and the judgment of the great day.

Now, what plainer or more convincing proof of a future state of punishment could we possibly have? In what conceivable way could the infinite God of truth have given us more indubitable assurance on this solemn subject? Might it not, with the most obvious propriety be said concerning us, as Abraham said concerning the brethren of the miserable rich man? If they will not believe what is revealed in the scriptures, upon the subject of future punishment; neither would they be perswaded, though one should arise from the dead.

In this place, it may not be impertinent to ask, What warrant or authority has any one, who

pretends to preach the gospel; to abolish, or keep out of sight, the grand distinction, between saints and sinners, and without discrimination to address the same language to all; as if all mankind were in the same moral state, in the same present relation to God and his kingdom, entitled to the same promises, and bound, directly, to the same glorious kingdom in the future world? Is there, in the scripture, either precept, or example for such a mode of preaching? Was it thus, God commissioned his prophets of old--was it thus, Christ commissioned his apostles and ministers, to preach? Was it thus, that the true prophets preached? Was it thus, that Christ and his apostles preached? Has not plenary and incontestible proof of the contrary been exhibited?

I KNOW it is said, that the apostles, in their epistles, did not *insist* upon such a distinction of characters; but addressed those to whom they wrote, as if they were all of the same character and hopes. This is acknowledged to be partly true. The apostles, let it be remembered, addressed their epistles, particularly, to saints, in distinction from sinners. This we had occasion to state before, at an early period of these discourses. St. Paul writes, "To all that be in Rome, beloved of God, called to be *saints*:" "To the church of God, which is at Corinth, to them that are *sanctified* in Christ Jesus, *called to be saints*:" "To the *churches* of Galatia: To the *saints*, which are at Ephesus, and *faithful in Christ Jesus*:" "To all the *saints in Christ Jesus*, which are in Philippi:" "To

the *saints* and *faithful brethren in Christ*, which are at Coloſſe," "To the *church* of the Theſſalonians, *which is in God the Father and in the Lord Jeſus Chriſt.*" And St. Peter writes, "To the ſtrangers, ſcattered throughout Pontus, Gallatia, Cappadocia, Aſia, and Bithynia, *elect* according to the foreknowledge of God the Father, *through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Chriſt.*"* Now as the apoſtles addreſſed their epiſtles, particularly and expreſsly, to ſaints, in contradiction from ſinners; it would have been very improper, indeed, for them afterwards, in the progreſs of thoſe epiſtles, to write as if they had been partly ſaints, and partly ſinners. It would be very improper for a preacher, in a diſcourſe, expreſsly addreſſed to ſaints, to ſpeak as if he conſidered them, as being of different characters, ſome ſaints, and ſome ſinners. In ſuch a diſcourſe, it would be very ſuitable, that he ſhould deſcribe the chriſtian temper, with all poſſible preciſion and plainneſs, reprove and correct irregularities, and miſconduct, warn them of the danger to which they are expoſed, from corruption, in ſentiment and practice, and exhort them to zeal and fidelity, in the cauſe of truth and holineſs: And if he had occaſion, incidentally to ſpeak of ſinners, he would repreſent them as being exceedingly vile in their character, and deplorable in their condition. This is preciſely the manner, and tenor of the apoſtolic epiſtles. If proof of this aſſertion were required, it were

* See the introductory addreſſes to the ſeveral epiſtles.

eaſy to adduce it in abundance. To his chriſtian brethren at Corinth, the apoſtle ſays, "For the preaching of the croſs is to *them that periſh* fooliſhneſs; but to *us which are ſaved* it is the power of God."—"If our goſpel be hid, it is hid to *them that are loſt*: in whom the God of this world hath blinded the minds of *them that believe not* leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them."* What characters are thoſe to whom the preaching of the croſs is fooliſhneſs, and the goſpel is hid, who believe not—Who periſh, and are loſt? Are they ſaints? Are they perſons of the ſame character, and in the ſame moral ſtate, with thoſe, to whom the preaching of the croſs is the power of God, and who are ſaved? Let univerſaliſts, let any, who deny, that the apoſtles aſſert a diſtinction of characters, give a fair and direct anſwer to the queſtion?— To the Philippians the apoſtle ſays, "And in nothing terrified by *your adverſaries*: which is to them an evident token of perdition, but to you of ſalvation, and that of God."—"For many walk, of whom I have told you often, and now tell you even weeping, that *they are the enemies* of the croſs of Chriſt: *whoſe end is deſtruction.*"† To the Epheſians, after enumerating ſeveral diſcriptions of vicious characters he ſays, that ſuch "*have no inheritance in the the kingdom of Chriſt and of God.* Let no man deceive you with vain words: for becauſe of theſe things cometh the *wrath* of God on the *children of diſobedience.*"‡ To the Theſ-

* 1. Cor. i. 18. 2 Cor. iv. 3 4 † Phil. i. 28. iii. 18. 19 ‡ Eph. v. 5. 6.

ſalonians: "For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night. For when *they* ſhall ſay peace, and ſafety, then *ſudden deſtruction* cometh upon *them*, as travail upon a woman with child, and they ſhall not eſcape. But *ye*, brethren, are not in darkneſs, that that day ſhould overtake *you* as a thief."* Is not a diſtinction of characters, and an *eſſential* difference of moral ſtate, clearly and ſtrongly aſſerted, in theſe paſſages?—The apoſtle Peter, warning his chriſtian brethren of the errors, and practices of falſe teachers and deceivers, ſays; "But *theſe*, as natural brute beaſts, made to be taken and deſtroyed, *ſpeak evil of the things, which they underſtand not, and ſhall utterly periſh in their own corruption*; and ſhall receive the *reward of unrighteouſneſs*, as they that count it pleaſure to riot in the day-time."† Such is the clearneſs, with which the apoſtles diſcriminate characters; and ſuch is a fair ſpecimen of the language, which they uniformly hold, when in their letters to ſaints, they have occaſion to ſpeak of ſinners.

It is believed, that many people, when they read the apoſtolic epiſtles, not duly conſidering to whom they were written, inadvertantly take what is expreſsly addreſſed to ſaints, and in no manner applicable to ſinners, as if it were indiſcriminately addreſſed, and applicable, to all. This, beyond doubt, is a moſt fruitful ſource of error, and fatal deception; and one principal way, in which people are ſo eaſily led into the univerſalian ſcheme. For this reaſon, I have been the more

* I. Theſ. v. 2—4. † II. Peter, ii. 12. 13.

particular, in my reply to what is ſo often, and peremptorily, alledged, that the apoſtles did not inſiſt ſo much on a *diſtinction of characters*, nor preach ſo much *terror*, as ſome do at the preſent day. And it is hoped, that what has been ſtated may ſuffice to obviate the objection; and to convince, that the apoſtolic epiſtles do not furniſh an example for blending characters, nor in any meaſure juſtify the practice of thoſe who cry "*Peace, peace when there is no peace*," and *boaſt*, that they make no diſcrimination, in their preaching, between ſaints and ſinners. I think it can, now, be no offence againſt modeſty peremptorily to aſſert, that the bible furniſhes no authority, either precept or example, for ſuch a mode of preaching; unleſs, indeed, people chooſe to conſider the example of *falſe prophets* and *falſe teachers*, as an authority. It is a mode of preaching totally repugnant to the whole tenor of preaching of the antient prophets, of Chriſt and his apoſtles, and to the commiſſion, which Chriſts miniſters have received; and perfectly adapted to make the hearts of the righteous ſad, whom the Lord hath not made ſad, and to ſtrengthen the hands of the wicked, that he ſhould not return from his wicked way. Let all, then, beware, leſt they be fatally deceived, and drawn into this ſnare of the devil. To the law, and to the teſtimony: If they ſpeak not according to this word, it is becauſe there is no light in them.*

BEFORE we come to a cloſe of this diſcourſe it may be expedient to take notice of a newly

*See the Appendix, Note, A.

invented notion which may poſſibly come forward; in the form of an objection, againſt the concluſiveneſs of what has been delivered.

It is ſaid by Dr. Joſeph Huntington and his diſciples, that all the terror which the bible denounces is the voice of the law, and all the peace and good news, which it proclaims the voice of the goſpel. "We find the law and goſpel diſplayed ſide by ſide through the whole. The law every where ſounds with awful terror in accents of pure juſtice, towards man, without a Savior. The goſpel is all mere news, good news, glad tidings through a Mediator.*—The law tells what man deſerves in his own perſonal character; the goſpel, what the Son of man, the Son of God deſerves." "The voice of the whole law and the voice of the goſpel are exceedingly diſtinct and diametrically oppoſite."† The grand poſition, if I do not miſtake it is this: "Though the voice of the law thunder with awful terror, through the whole bible, denouncing everlaſting deſtruction, yet the goſpel ſounds, at the ſame time, in the mild accents of mercy, proclaiming peace and eternal ſalvation, to all mankind. When the law ſays, ye *ſhall* ſurely die; the goſpel ſays, ye *ſhall not* ſurely die!‡ Hence, the law and goſpel are in diametrical oppoſition, the one to the other. But as the voice of the goſpel will prevail, the law will be arreſted in proceſs, and all mankind will be ſaved."§ All this, it ſhould be

* Calviniſm improved. Page 32. † Ibid. Page 43. ‡ Compare Gen. iii. 4. with Chap. ii. 17. § If the law and goſpel be diametrically oppoſite, we certainly want more ſubtantial proof, than any furniſhed by Dr. Huntington, that the *law* will not ultimately prevail, and all mankind be *damned*.

remembered, though it be confeſſedly the main pillar of the Huntingtonian ſcheme, is *naked aſſertion*, without a ſingle argument to ſupport it.—But, ſhould it be granted, which, however, is not true, that all the terror, which the bible denounces is the voice of the law, and all the peace which it proclaims, the voice of the goſpel; what does this go to prove? Upon this hypotheſis, the law ſpeaks to ſinners, and the goſpel to ſaints, only, for the bible, as we have ſhewn at large, every where ſpeaks peace to the righteous; but terror to the wicked. But if the law and goſpel run ſide by ſide,* as it is ſo confidently aſſerted the one denouncing wrath, and the other proclaiming peace, to all mankind; why ſhould this diſtinc-

* That "the law and goſpel are deſplayed ſide by ſide," is doubtleſs true in a certain ſenſe, but not in the ſenſe of Dr. Huntington. Inſtead of being *diametrically oppoſite* they are perfectly *harmonious*. Chriſt ſays, Think not, that I am come to deſtroy the law, or the prophets; I am not come to deſtroy, but to fulfil. It is difficult perhaps to conceive of a greater abſurdity, in a governmental view than Dr. Huntingtons notion of law and goſpel.—A law is enacted by the ſovereign authority of the United States, which expreſsly threatens death to every tranſgreſſor: But at the ſametime, and by the ſame authority, it is promulgated, that every tranſgreſſor of that law ſhall certainly be pardoned and reſtored to the favor and protection of the government. Now, I aſk, of what force is this law? Will it impoſe the leaſt reſtraint; or operate with the leaſt efficacy to deter from the crime, which it contemplates? On the contrary; will not the law, and the *authority*, by which it was enacted, be trampled in the duſt, with the moſt wanton licentiouſneſs and contempt! "To call law and goſpel two oppoſing ſchemes in the divine government, is either to ſuppoſe the ever bleſſed God in contention with himſelf, and that there is no harmony between the great ſcenes of his government: or that he has been diſappointed in the effects of law, and to remedy himſelf had recourſe to an oppoſing goſpel. Such ſuppoſitions are wholly unworthy Jehovah. There has been a perfect unity of deſign in the divine government. The object of law and goſpel was to produce the greateſt quantity of holineſs and happineſs in the univerſe. The legal and evangelical diſpenſations, as we ſometimes call them, are parts of one grand diſpenſation, tending to this important end. As means they are different; as means they produce different effects on holy and unholy creatures; but in the general tendencies in the divine government are perfectly harmonious," Benevolence and Miſery. Page 218, 219.

ion, between the rigliteous and the wicked, be
o ſcrupulouſly marked and ſo conſtantly ex-
ibited, in every part of the ſacred volume?
Why ſhould not the bible ſpeak terror, in the
anguage of the law, and peace, in the language
of the goſpel, to all without any diſcrimination
of character? Dr. Huntington makes the dif-
erence in the moral characters of men, in this
vorld, exceedingly ſmall; and immediately after
leath, according to his ſcheme, they are *all* to
e perfectly holy and happy. But if ſo, the
queſtion is repeated, why ſhould not the law
hunder terror, and the goſpel proclaim peace,
n the ears of all alike? If, indeed there might
e ſome little difference in the language, which
he bible holds towards the righteous and the
vicked, while they continue in the preſent ſtate;
till what reaſon can be imagined, why their
condition ſhould be repreſented, as ſo extreme-
y different, in the future and inviſible world?
Why ſhould Chriſt ſhew us Lazarus, in Abra-
hams boſom, and Dives in hell? If the Dr's
heory be juſt, the law muſt thunder its terror
n the ears of Lazarus, as well as in the ears of
Dives; and the goſpel proclaim peace, as well
o the one as to the other. Why then did not
Chriſt ſhew us both Lazarus and Dives, at once,
n Abraham's boſom and in hell. Certainly,
pon this hypotheſis, there muſt have been the
ame propriety, in placing Dives in Abrahams
oſom, as in placing Lazarus there; and the
ame propriety, in placing Lazarus in hell, as
n placing Dives there. Upon this hypotheſis,
noreover, in the place of ſaying to the *unbeliev-*
ng Jews, There ſhall be weeping and gnaſh-

ing of teeth, when ye ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, and *all the prophets*, in the kingdom of God, and *you yourſelves* thruſt out; Chriſt might with equal propriety have ſaid to his *diſciples*, There ſhall be weeping and gnaſhing of teeth, when ye ſhall *Cain*, and *Pharaoh*, and *Ahab*, and *all the falſe prophets* in the kingdom of God and *you yourſelves* thruſt out. Inſtead of repreſenting *the wicked inhabitants* of the old world, and of Sodom and Gomorrha, as confined in hell, reſerved in chains of darkneſs unto the day of judgment to be puniſhed, and ſet forth as enſamples to thoſe that after ſhould live ungodly; St. Peter, and St. Jude might, with equal propriety, have repreſented *all the antient ſaints and prophets* under the ſame awful circumſtances. In a word upon this hypotheſis the paſſage formerly quoted from the third chapter of Iſaiah, and all ſimilar promiſes and threatnings, throughout the bible, might be reverſed, and yet ſpeak a language as agreeable to truth, as they do in their preſent form. "Say ye to the *wicked*, it ſhall be *well with him*: Wo, to the *righteous*, it ſhall be *ill with him*."

BUT, not to purſue further into this region of abſurdity and illuſion, it may be ſufficient to remark, that the Dr's whole theory reſts on the ſuppoſition, that all mankind are of the *ſame* moral character and in the *ſame* moral ſtate. Hence if there be an *eſſential* difference between the righteous and the wicked, and if there be that difference which we have diſplayed, in the language, which the ſcriptures hold towards theſe two diſtinct claſſes of mankind the Huntingtonian ſcheme has no foundation in truth.

SERMON III.

PROVERBS, X. 24.

THE FEAR OF THE WICKED, IT SHALL COME UPON HIM.

HAVING largely proved, under the firſt general head, that the wicked will be puniſhed with miſery after death; we now proceed, according to the method propoſed, to ſhew.

II. THAT the future puniſhment of the wicked will continue, duration without end.

HERE it may not be impertinent to premiſe, that ſince the Spirit of inſpiration has ſo clearly revealed the ſolemn fact, that the wicked are in a ſtate of unutterable torment, in the inviſible world of ſpirits; if they were ever to be releaſed and reſtored to a ſtate of happineſs, ſomething very particular and explicit, reſpecting their liberation, we ſhould certainly expect, to be revealed. Nothing on this ſubject, however, is to be found: Not a word, in the whole ſacred volume, to inform *how* or *when*, thoſe, who are once doomed to hell, are afterwards to be releaſed from miſery, and placed in a ſtate of happineſs. Some of the univerſaliſts tell us, that the wicked are to be puniſhed, during ages of ages, perhaps millions and millions of years; others, that they are to be releaſed at the day of general judgment; and others, at the begin-

ning of the millennium. Sometimes we are told, that the damned are to be delivered from hell on the footing of Chrifts atonement: and at other times we are told, by the fame perfons, that the wicked will be punifhed *according to their deferts*; and of courfe, muft be liberated on the footing of ftrict juftice. But amidft all the diverfity of opinion, not a fingle paffage of fcripture is adduced to fettle the important point; or to affure us of any determinate period, or any certain way in which the *damned* fhall be releafed from punifhment. And until fome fuch paffage be adduced, we have a right to conclude, there is none to be found in the bible. But on a point of fo much confequence, as that of the damned being delivered from hell; furely if it be of fo much confequence, in the *fcheme of the gofpel*, as is repreſented by univerſaliſts, we fhould expect the fcriptures to be very determinate and explicit. But being, as they are, totally filent on this point, informing us neither how, nor when, the damned fhall be releafed, we fhould be naturally led into the concluſion, that no releafe is to be expected. The grand point in queſtion, is not, however, to be reſted on this negative ground. We have poſitive proof, and that in great variety and abundance, that the future punifhment of the wicked will never have an end. This we are now to fhew. Therefore,

I. IT appears from the fcriptures, that there will be a tremendous diſtinction between the righteous and the wicked, in the day of general reſurrection.

In the laſt chapter of the prophecy of Daniel, hich looks forward to the cloſing ſcene of me, is written; "And many of them, or, as might have been rendered, the multitude of hem, that ſleep in the duſt of the earth ſhall wake, ſome to everlaſting life, and ſome to hame, and everlaſting contempt. And they hat be wiſe ſhall ſhine as the brightneſs of the rmament; and they that turn many to righeouſneſs, as the ſtars forever and ever."* For as the Father hath life in himſelf," ſays Chriſt, "ſo hath he given to the Son to have fe in himſelf, and hath given him authority to xecute judgement alſo, becauſe he is the Son f man. Marvel, not at this: For the hour is oming, in the which all that are in their graves hall hear his voice, and ſhall come forth; they hat have done good unto the reſurrection of life; nd they that have done evil to the reſurrection of amnation."† Theſe two paſſages are peculiarly lain and deciſive. They make it certain, beond all controverſy, that neither the grand diſnction of characters nor the puniſhment of the icked, will ceaſe, either before, or at the time f the general reſurrection. When the rigteous ſe to immortality and glory, the wicked will ſe to ſhame and everlaſting contempt.

2. The wicked will be ſeparated, and awfully iſtinguiſhed, from the righteous, in the general dgment.

The inſpired Pſalmiſt ſays. "*The ungodly all not ſtand in the judgment;* nor ſinners in the ongregation of the righteous."‡ The apoſtle

* Dan. xii. 2, 3. † John v. 26–29. ‡ Pſalm i. 5.

to the Romans ſays, "And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame that thou ſhalt eſcape *the judgment of God?* Or diſpiſeſt thou the riches of his goodneſs, and forbearance, and long ſuffering; not knowing that the goodneſs of God leadeth thee to repentance? But, after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath, *againſt the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: To them, who, by patient continuance in well doing,* ſeek for glory honor and immortality, *eternal life;* but unto *them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh upon every ſoul of man that doeth evil,* of the Jew firſt and alſo of the Gentile: But *glory honor and peace, to every man that worketh good:* to the Jew firſt and alſo to the Gentile. For there is no reſpect of perſons with God."* It is here obſervable, that in the paſſage before us, the day of general judgment is deſcriptively called the day of wrath and revelation of the righteous judgment of God. It will be the day of wrath, becauſe God will then appear, in terrible majeſty, to execute vengeance on his incorrigible enemies. Againſt that tremendous period, all who live in denial of the truth, and in diſobedience to the goſpel, are treaſuring up to themſelves wrath. To that ſolemn day all the wicked are referred for the woful doom, which, by their per-

* Rom. ii. 3—11, *For there is no reſpect of perſons with God.* He will adjudge them all, *impartially*, according to their reſpective characters and works.

ſevering impenitency, they incur. In that day God will render to every man according to his deeds. Then, in the preſence of all the holy angels, will he confer immortal glory, honor, and peace, on all who patiently continue in well doing; and, in the ſame public manner, deal indignation and wrath, tribulation and anguiſh, to every one that doeth evil.—"For we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in the body according to that he hath done, whether it be good or bad. Knowing, therefore, the *terror* of the Lord, we perſuade men."* According to this paſſage, again, the day of general judgment is the period, when the glorious and awful diſtinction, between the righteous and the wicked, in regard both to character and reward, will be fully diſplayed to the view of all aſſembled worlds. And the avenging terror of the Lord, which will, *then*, overwhelm the wicked was a principal argument, with St. Paul and his fellow apoſtles, to perſuade men to an immediate compliance with the goſpel.

To the Theſſalonians it is thus written: "And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from Heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his ſaints, and to be admired

* II. Cor. v. 10, 11.

in all them that believe, *in that day*."* This paſſage has acknowledged reference to Chriſt's deſcending to judgment. That is the occaſion, on which, as himſelf has aſſured us, he will be revealed from Heaven, with his mighty angels. In that day, according to the apoſtle's declaration, he will take vengeance on them that know not God, and obey not the goſpel; but will be glorified in his ſaints and admired in *all them that believe in that day*. This laſt clauſe, appears to have an emphaſis; and plainly imports, that there will *then*, be ſome, who will not believe.

THE noted paſſage in the ſecond epiſtle of St. Peter, already quoted under a former article, is concluſively in point here. "For if God ſpared not the angels that ſinned, but caſt them down to hell and delivered them into chains of darkneſs to be reſerved unto judgment; and ſpared not the the old world, but ſaved Noah, the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly; and delivered juſt Lot vexed with the filthy converſation of the wicked: The Lord knoweth how to deliver the godly out of temptations, and *to reſerve the unjuſt unto the day of judgment to be puniſhed*."†

* 11. Theſſ. i. 7—10. The attentive reader will obſerve, that the clauſe, "*becauſe our teſtimony among you was believed*," in the text, as it ſtands in the bible, is encloſed in a parentheſis. Hence, the proper connection of the ſentence is *fairly* exhibited in the quotation.

† 11. Peter ii. 4—9.

What language could be plainer than this to certify, that both apoſtate angels and wicked men are now in hell, reſerved, in chains of darkneſs, unto the judgment of the great day, *then* to receive their final and tremendous doom. Accordingly the ſame apoſtle, afterwards, deſcriptively calls the day of judgment, the day of the "*perdition of ungodly men.*"*

PERFECTLY correſpondent with the repreſentations now exhibited is the memorable diſcription of the general judgment, given by Chriſt himſelf. "When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory: And before him ſhall be gathered all nations; and he ſhall ſeparate *them*, not ſeparate their ſins, from them but ſeparate *them*,† one from another, as a ſhepherd divideth his ſheep from the goats. And he ſhall ſet the ſheep on his right hand,

* II. Peter iii. 7. † The notion, that his *ſins* may be puniſhed, but the ſinner himſelf acquitted, is ſo exceedingly refined, as totally to allude the apprehenſion of ordinary minds. If the ingenious patroniſers of this curious notion, would find out a way, in which *crimes* againſt the civil community may be tied to the whipping poſte or hanged up in gibbets, and yet the *culprits* themſelves go free; the invention would certainly give additional radiance to the vaſt "*flood of light*," already poured upon the preſent age, and they would doubtleſs receive the thanks, at leaſt of thieves, robbers, burglars, and every deſcription of lawleſs offenders. But till an invention of this kind be made known to the world, it muſt not be thought ſtrange, if people, not endowed with the *peculiar acumen* of univerſaliſts, find it difficult to conceive how the *ſins* of Judas can be puniſhed in hell, while *himſelf* is enjoying the bleſſedneſs of Heaven; and are ready to imagine it quite as probable, that the *good deeds* of the righteous, and not *the righteous themſelves*, will be admitted to Heaven, as that the *evil deeds* of the wicked, and not *the wicked themſelves*, will be doomed to hell. We muſt alſo be indulged to aſk, what need of the death of God's Son?—If *ſin* may be puniſhed, and yet the ſinner go free, why might not the *iniquities* of the people, which were laid upon Chriſt have been nailed to the croſs, and Chriſt himſelf have been ſpared? Or, why might not the *ſins* of all mankind have been *doomed to the torments, of hell* or burnt up and ſinners all ſaved, without any vicurious or mediatorial interpoſition?

but the goats on the left. Then ſhall the king ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom, prepared for you from the foundation of the world.—Then ſhall he ſay, alſo, unto them on the left hand, Depart from me, ye curſed into everlaſting fire prepared for the devil and his angels. And *theſe* ſhall go away into everlaſting puniſhment; but the *righteous* into life eternal."* Theſe plain, and deſcriptive words of our Lord are deciſive, and require no comment.

ALL the ſacred paſſages, cited under this article are exceedingly clear and determinate; and agree with the greateſt poſſible exactneſs. They agree in aſſerting the great and ſolemn truth, that God has appointed a day, in the which he will judge the world in righteouſneſs, by Jeſus Chriſt. They agree in declaring, that, in that day, an awful diſtinction, between the righteous and the wicked, will be publicly diſplayed. They agree in giving us aſſurance, that, by a righteous and public ſentence, God will in that day, render to every man, *according to his character and deeds*. And with this repreſentation does the whole ſcripture accord. In every part of the bible, where any thing is ſaid reſpecting the general judgment, the ſame leading ſentiments are conſpicuous. In no ſingle inſtance is there the leaſt intimation, that in the day of judgment, the wicked ſhall be pardoned, and the diſtinction between the righteous and the wicked ceaſe; ſo far from it, the oppo-

* Mat. xxv. 31—46. The intervening verſes have been omitted in the quotation for the ſake of brevity; but if the entire paſſage be attentively peruſed, the argument muſt appear, with additional force.

ſite ſentiment is uniformly expreſſed, and that too in language the moſt plain and unequivocal. In a word; it is to the day of general judgment, that the ſcriptures conſtantly, refer us, for the reward of the righteous, and the doom of the wicked.

It is acknowledged, on all hands, that mankind are, in this world, on the footing of probation; and that, when the term of their probation ſhall end, they will be finally rewarded received, by their ſupreme Judge, according to their reſpective characters and works. Now, if this be the truth of fact, and there be a day appointed, in the which all are to be arraigned, for ſolemn and public audit, before the divine tribunal; were it not natural and rational to expect, that that great day will be at the cloſe of their probationary ſcene? It appears very reaſonable and ſuitable that when all ſhall have completed their term of trial, they ſhould be called together and publicly rewarded. But what good reaſon can be imagined, why the millions of the human race ſhould be ſummoned together, for general aſſize and retribution, at a period, when, in regard to ſome, if not the greater part, the term allotted for trial is not, perhaps, half completed? The ſolemn day, now in view, is deſcriptively called, *the day of the revelation* of Gods righteous judgment. It is the day, in which he will make a public ſhow of all hearts and characters; and declare to aſſembled worlds the ſentence of retribution, which he paſſes on each individual. Such a revelation of his righteous judgment will be ſuitable

and neceſſary, to give creatures a full diſcovery of his juſtice and grace, and will ſhine as a reſplendent light, through eternity. But how incongruous were it to ſuppoſe, that this all intereſting and ſtupendous ſcene ſhould take place, before thoſe, who are immediately concerned in it, have finiſhed their courſe of probation? —That the action of the moral univerſe ſhould be intercepted, and ſuſpended, in the very midſt of the drama; and the actors convoked for public audit and accord, before the actors ſhall have completed the performance of their reſpective parts! Could we imagine, that ſuch an event might take place, under the righteous and wiſe government of Jehovah; ſtill, would it not appear, that there ought to be afterward, when all ſhall have completed their probational action, *another* general judgment, in which the final ſentence of retribution, paſſed upon all, may be publicly declared?

CERTAINLY, if we allow ourſelves to be guided by the dictates of reaſon and common ſenſe, in our ſpeculation on this ſubject, we muſt conclude, unleſs we have divine aſſurance to the contrary, that, ſince the ſcriptures ſpeak of one great day of general judgment, and but one, in which God, by a public and righteous ſentence, will render to every man according to his deeds, whether they be good, or whether they be evil; that auguſt and ſolemn day will not come, until all ſhall have finiſhed their courſe of probation, and the ſentences of retribution, then awarded, will be final and irreverſible. In perfect agreement with this conclu-

ſion, ſo manifeſtly rational, are the unanimous repreſentations of holy writ.

3. THE Spirit of inſpiration ſpeaks of the ſcenes, which are to take place, at the end of the preſent world; viz. the general reſurrection and judgment, in ſuch a manner as to lead us into the concluſion, that, by them the ſcene of Providence, reſpecting men, as candidates for future and eternal rewards, will be cloſed, and that afterward, there will be no probation.

PLAINLY to this purpoſe is a paſſage in the fifteenth chapter of the firſt epiſtle to the Corinthians. As one of the principal arguments, in ſupport of univerſaliſm, is grounded on a part of this paſſage, I wiſh we may conſider it, with great candor and attention. "Now if Chriſt be preached, that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead? But if there be no reſurrection of the dead, then is Chriſt not riſen. And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain. Yea, and we are found falſe witneſſes of God: becauſe we have teſtified of God that he raiſed up Chriſt; whom he raiſed not up, if ſo be, that the dead riſe not. For if the dead riſe not, then is not Chriſt raiſed; and if Chriſt be not raiſed, your faith is vain; ye are yet in your ſins. Then they alſo which are fallen aſleep in Chriſt are periſhed. If in this life only, we have hope in Chriſt, we are of all men moſt miſerable. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept. For ſince by man came death, by man came, alſo,

the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order : Chriſt the firſt fruits ; afterwards they that are Chriſts at his coming. *Then cometh the end, when he ſhall have delivered up the kingdom to God even the Father ;* when he ſhall have put down all rule, and all authority and power. It will be particularly obſerved, that the apoſtle, in the paſſage before us, is treating expreſsly on the reſurrection. It will be obſerved, moreover, that he limits his argument to the reſurrection of ſaints ; thoſe *who have fallen aſleep in Chriſt, and who are Chriſts at his coming.*" In the verſes preceding thoſe, which have been quoted, he aſſerted and proved the reſurrection of Chriſt. Then, from the reſurrection of Chriſt, he infers the certainty that thoſe, who die in Chriſt, ſhall be raiſed. His argument is to this effect : If Chriſt have been raiſed from the dead, then his people ſhall alſo be raiſed : But if Chriſt have been raiſed from the dead, then thoſe who have fallen aſleep, or died, in him, are periſhed. "But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept." By them that ſlept, or have fallen aſleep, as it ſhould have been rendered, we are doubtleſs, to underſtand the ſame, of whom the apoſtle had juſt before ſpoken as having fallen aſleep *in Chriſt.* "For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive." Under the word *all*, the apoſtle intended to comprehend

thoſe, only, of whom he was particularly ſpeaking; believers, or ſuch as fall aſleep in Chriſt. This is obvious from the whole preceding connection; and ſtill more ſo, if poſſible, from the next, following verſe. "But every man in his own order: Chriſt the firſt fruits; afterward *they that are Chriſts at his coming.*" Here the apoſtle expreſsly limits his meaning to thoſe who are Chriſts. But ſhould we allow the word, *all*, to comprehend, in this place, the whole of mankind, ſinners as well as ſaints; it would, ſtill, extend no ſupport to the univerſalian ſcheme. Chriſt has aſſured us that all who are in their graves ſhall hear his voice and ſhall come forth, they that have done good unto the reſurrection of life, *and they that have done evil unto the reſurrection of damnation.* And no more than what Chriſt here aſſerts, is aſſerted by the apoſtle in the text under conſideration; even if the word all be extended to ſinners as well as ſaints. It is the reſurrection of the body in or by Chriſt, not the reſurrection of the ſoul to ſpiritual life, of which the apoſtle is here treating.

"EVERY man ſhall be raiſed in his own order: Chriſt the firſt fruits; afterward they that are Chriſts at his coming. *Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father.*" Here the apoſtle aſſures us, that Chriſts mediatorial kingdom ſhall ceaſe immediately after the general reſurrection of his people; which is always connected with the general judgment. Then cometh the end;—the end of Chriſts mediatoral work the end

of the probationary ſcene; when Chriſt ſhall have delivered up the kingdom, which he as Mediator, had received, to God even the Father. "For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death." The laſt enemy to Chriſts people is death, *temporal*, or *corporeal death*; for it is manifeſt from the whole connection, that the apoſtle had no other kind in view. As this is the laſt enemy, which ſhall be deſtroyed, the laſt impediment to the full bleſſedneſs and glory of the body of Chriſt; when the enemy is deſtroyed, as it will be at the general reſurrection, then the end will come, and the kingdom be delivered up to the Father. This is the apoſtles argument: "For he muſt reign, till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death." Therefore, when this is deſtroyed, "he will have put down all rule, and all authority, and power, and will have all enemies under his feet:" And the work being thus finiſhed, for which he took the kingdom, "then ſhall the Son alſo himſelf be ſubject unto him, that put all things under him, that God may be all in all."

THE ſame great truth is clearly taught us, by Chriſt in his explication of the parable of the wheat and tares. "He that ſoweth the good ſeed is the Son of man; the field is the world; the good ſeed are the children of the kingdom; but tares are the children of the wicked one; the enemy that ſowed them is the devil; the harveſt is the *end of the world*; and the reapers are the angels. As, therefore, the tares are ga-

thered, and burned in the fire; ſo ſhall it be *in the end of this world.* The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, *and them which do iniquity*, and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth. Then ſhall the righteous ſhine forth, as the ſun, in the kingdom of their Father."* No language could be more explicit, or leſs liable to caution than this. We are here carried far to *the end of this world* and ſhewn the difference between the righteous and the wicked, in that awful period. The righteous will, then, be gathered into the kingdom prepared for them from the foundation of the world, as wheat into the barn for the huſbandman's uſe; but the wicked will be caſt into a furnace of fire, and burned, as unprofitable and noxious tares. From this repreſentation, it were natural to conclude, that thoſe tares are not, at the end of the world, to be tranſplanted into another cultivated field, that they may afterwards become wheat. And to place the matter beyond all queſtion, it is added, *Then* ſhall the righteous ſhine forth, *in the kingdom of their Father.* If at the end of the world, which is the time prefixed for the general reſurrection and judgment, the righteous will ſhine forth in the kingdom *of their Father;* then the kingdom muſt at that period be delivered into the Fathers hands. This paſſage, therefore, is in perfect argument with the one, juſt quoted, from Pauls letter to the Corinthians. The apoſtle ſays, that immediately after

* Mat. xiii. 37—43.

the reſurrection, cometh the end, when Chriſt ſhall have delivered up the kingdom of God, even the Father; and Chriſt ſays, the righteous ſhall *then* ſhine forth as the ſun, in the kingdom of *their Father*.

THAT Chriſts mediatorial kingdom, and of courſe the ſcene of probational action, will ceaſe, at the end of the preſent world, or at the time of the general reſurrection and judgment, is further evident from St. Peters words, in his ſermon to the Jews, recorded in the third of Acts. "And he ſhall ſend Jeſus Chriſt, which before was preached unto you: Whom the Heaven muſt receive *until the times of reſtitution of all things, which God hath ſpoken, by the mouth of all his holy prophets, ſince the world began.* Doubtleſs all the things, of which God has ſpoken, by the mouth of all his holy prophets ſince the world began, comprehend all the things, which ſhall ever be reſtored. But according to this ſacred text, our Lord Jeſus Chriſt is to be retained in the Heavens, until the times of the reſtitution of all thoſe things. But our divine Lord, we are aſſured, will not be retained, in Heaven, longer than till the general judgment. Hence, after that period, there will be no reſtitution. All, who will ever be recovered from the ruins of the fall, will be recovered, previouſly to that period; and, then, all things throughout all worlds, will be reſtored into the hands of the Father. This text therefore which has ſo often been impreſſed to ſupport the doctrine of a univerſal reſtoration of moral beings to a ſtate of happineſs, is deſicively againſt it.

If Chriſts mediatorial kingdom is to ceaſe, and all things are to be reſtored into the Fathers hands, at the end of the world, or in the day of general reſurrection and judgment; then, of courſe, the ſcene of probation will, at that period, be cloſed. For Chriſt will no longer act the part of Mediator. What then will become of the wicked? "Where will the ungodly and the ſinner appear?"—It has been ſhewn, and, I truſt, with convincing clearneſs, that, inſtead of the wicked being then reſtored and admitted together with the righteous, into the kingdom of God, that is the very time, in which they are to receive their tremendous doom. It is *then* they are to hear the heart rending ſentence, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. And alas! when, or by whom, is this ſentence to be revoked? Whither, or to whom, ſhall they now repair for ſalvation. Which way ſhall they "fly infinite wrath, and infinite deſpair." The ſweet mediatorial ſeaſon is paſt; and no longer is mercy extended from the croſs of the bleeding Immanuel. Chriſt has completed the grand deſign of redemption; has gathered in his people, and ſhut up the ſcene.

Before I cloſe this diſcourſe, I muſt be allowed to quote ſome remarkable paſſages, from the latter part of the revelation of St. John, which may illuſtrate and confirm the whole ſeries of argument. The inſpired revelator, having, deſcribed, under ſeveral viſions, the different ſtates of the church, and the great events, which were ſucceſſively to take place in the world,

before, during, and after the millennium, proceeds to give a deſcription of the general judgment. "And I ſaw a great white throne and him that ſat on it, from whoſe face the earth and the Heaven fled away; and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of thoſe things, which were written in the books, *according to their works.* And the ſea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged *every man according to their works.* And death and hell were caſt into the lake of fire. This is the ſecond death. *And whoſoever was not found written in the book of life was caſt into the lake of fire.*"* This repreſentation of the general judgment is perfectly harmonious with thoſe before exhibited. Next, follows a deſcription of the renovated ſtate of things, which immediately ſucceeds the ſolemnities of the judgment. "And I ſaw a new Heaven, and a new earth: for the firſt Heaven and the firſt earth were paſſed away; and there was no more ſea. And, I John ſaw the holy city, new Jeruſalem, coming down from God out of Heaven, prepared as a bride adorned for her huſband. And I heard a great voice out of Heaven, ſaying, Behold the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God. And

* Rev. xx. 11—15.

God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying; neither ſhall there be any more pain: for the former things are paſſed away."* Such is the bleſſed ſtate of things, which ſhall exiſt in the new Jeruſalem. The characters, admitted to that glorious ſtate are deſcribed. "*He that overcometh* ſhall inherit all things; and I will be *his* God, and *he* ſhall be my Son. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part, in the lake which burneth with fire and brimſtone;* which is the ſecond death."†

THUS does the Spirit of inſpiration carry us forward, and ſhew us the ſtate of mankind, ſubſequent to the judgment of the great day. He ſhews us the holy city, the new Jeruſalem, the triumphant church of the redeemed, in all its beauty, felicity, and glory: And deſcribes the characters, admitted to dwell in it. He informs us, at the ſame time, of another deſcription of characters, who, inſtead of being admitted to that holy and bleſſed ſtate, where there is "no more ſorrow, nor crying, nor pains," are doomed to have *their part*, in the lake which burneth with fire and brimſtone. In this woful ſtate the Holy Spirit leaves them, without the leaſt intimation, that they are ever to be releaſed. This, then, we ſhould naturally conclude, is their final and hopeleſs condition. And to confirm this concluſion, after a ſtill more par-

* Rev. xxi. 1—4. † Ibid. xxi 7, 8.

ticular deſcription of the holy city, it is ſaid, "He that is unjuſt; *let him be unjuſt ſtill*: and he which is filthy, *let him be filthy ſtill*: and he that is righteous let him be righteous ſtill: and he that is holy let him be holy ſtill."* Upon this, Chriſt ſays, in the language of admonition to his people, "Behold, I come quickly; and my reward is with me, to give every man according as his work ſhall be.—Bleſſed are they, that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For *without* are dogs, and ſorcerers, and whoremongers, and murderers, and idolators, and whoſoever loveth and maketh a lie."†

THUS deciſively do the ſcriptures cut off all hope of a probationary ſeaſon, after the preſent. They every where admoniſh us in the moſt ſolemn manner that now is *the* accepted time, and *the* day of ſalvation, in which it infinitely concerns us to give all diligence to make our calling and election ſure; becauſe the night cometh, *when no man can work.*

* Rev. xxii, 11. † Ibid, xxii, 12, 14, 15.

SERMON IV.

PROVERBS, X. 24.

THE FEAR OF THE WICKED, IT SHALL COME UPON HIM.

IN attending to this ſolemn ſubject, we have hitherto purſued a regular and connected ſeries of argument. We began with the great and eſſential difference which, in the preſent ſtate, exiſts between the righteous and the wicked: And we have ſhewn, ſtep by ſtep, that this grand diſtinction continues to exiſt at death in the ſeparate ſtate of Spirits, at the general reſurrection and judgment, and in that renovated ſtate of things, which is to ſucceed the ſolemnities of the laſt great day. In the progreſs of this ſeries, it has been ſhewn, in the light of plain ſcripture, that, if the righteous be made happy, the wicked will be miſerable ſometime; and that the terrible things denounced againſt the wicked, as well as the glorious things, promiſed to the righteous, have principal and ultimate reſpect to the future world. It has been ſhewn, moreover, that it is in the day of general judgment, the righteous are to receive their glorious reward, and the wicked their tremendous doom; and alſo, that, then, the mediatorial and probational ſcene is to cloſe, that is the day of conſummation, in which Chriſt, as Mediator, will deliver up the kingdom into the

hands of the Father, that God may be all in all. We now proceed to obſerve,

4. THE wicked, who fall under the ſentence of condemnation, in the laſt great day will never obtain a part in Chriſt's ſalvation.

THIS clearly appears, from what has already been ſtated. For, if, in the day of general judgment, Chriſt deliver up the kingdom to the Father, and ceaſe from his mediatorial work; then, ſurely, none can ever, afterward, obtain ſalvation *through him*. But ſince this is a point of main conſequence, in the general ſubject, it may be expedient to give it additional ſupport.

"BECAUSE I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded; But ye have ſet at nought all my counſel and would none of my reproof; I alſo will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you; *then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.* For that they hated knowledge, and did not chooſe the fear of the Lord: They would none of my counſel; they deſpiſed all my reproof. *Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.*"* From this ſolemn paſſage, it appears that ſinners have, now, a ſpace for repentance, under a mild diſpenſation

* Prov. i. 24—32.

of mercy. They are addreſſed with gracious calls, counſels, and admonitions; to which if they will dutifully hearken, they ſhall obtain pardon and ſalvation. But the time is coming, when this ſeaſon of mercy will end. Then God will be inexorable. They ſhall call upon him but he will not anſwer. When deſtruction cometh upon them as a whirlwind, he will laugh at their calamity. "He that made them will not have mercy on them, and he that formed them will ſhew them no favor."* Hence they can have no part in the ſalvation of Chriſt. But they ſhall eat of the fruit of their own way, and *be filled* with their own devices. This, ſurely, is as much as to ſay, They ſhall not obtain forgiveneſs but ſhall be puniſhed, *according to the demerit of their crimes.*†

STRIVE to enter in at the ſtrait gate: for *many*, I ſay unto you, will ſeek to enter in and *ſhall not be able.* This it will be remembered, is our Lord's reply to one who aſked him, whether there are few that be ſaved. Had Chriſt been diſpoſed to preach the doctrine of univerſal ſalvation, here was certainly a fair occaſion. It appears, that the enquirer had no idea, that all men would be ſaved. If he were in error, why did not our divine teacher correct him?

* Iſa. xxvii. 11. † We are repeatedly, and in expreſs terms aſſured that God will render unto every man *according to his works—according to the deeds done in the body.* But if the wicked receive a puniſhment *according to their works*, they, certainly, will have no part in Chriſts ſalvation. *They will receive no pardon:* Unleſs, indeed, it be proper to ſay, that the culprit, who has received his *full number* of ſtripes, and ſit his *full term* on the pillory, is *pardoned*, becauſe he is exempted from *further* puniſhment.

Why did he not tell him, you are under a very great and unhappy miſtake: For not a few, only, but all the human race ſhall be ſaved. Nothing of this complexion is found in his reply. On the contrary, he confirms the enquirer in his opinion, aſſuring him, expreſsly, that many ſhall not be ſaved; and improves this as an argument to enforce the importance of great earneſtneſs in ſeeking ſalvation. "For many I ſay unto you will ſeek to enter in, and ſhall not be able. When once the maſter of the houſe is riſen up, *and hath ſhut to the door*, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, *I know you not*, whence ye are: Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets. But he ſhall ſay, *I tell you, I know you not*, whence ye are: *depart from me, all ye workers of iniquity*. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, *and you yourſelves thruſt out*."* In what language, more explicit than this, could Chriſt have declared, that the door of mercy ſhall be ſhut againſt ſome; and that thoſe, againſt whom it is ſhut, ſhall never be admitted to his kingdom. The door will be finally ſhut at the laſt great day, when he ſhall have delivered up the kingdom to the Father. Then, when thoſe who ſtand without, knock at the door, crying Lord, Lord, open unto us, he will ſay unto

* Luke xiii. 24—29.

them, I know you not; depart from me, ye workers of iniquity. Then ſhall they weep and gnaſh their teeth, when they ſhall ſee all the Lords redeemed people, gathered into his kingdom, and themſelves forever excluded. Then ſhall diſtreſs and anguiſh come upon them; but the Lord as we are aſſured in the paſſage juſt cited from Proverbs, will not hearken to their cries.

"ENTER ye in at the ſtrait gate: for wide is the gate, and broad is the way that leadeth to deſtruction, and *many there be which go in thereat*: Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, *and few there be that find it.*—Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? And then will I profeſs unto them, *I never knew you: depart from me, ye that work iniquity.*"* Here we are aſſured, that the gate of life is ſtrait, the way narrow; and but few find it. But certainly the reſt, who do not find the way to life, will never obtain a part in Chriſt's ſalvation. Thoſe who do not the will of God, or who do not believe in Chriſt, however importunately they may cry, Lord, Lord, in the day of judgment, ſhall never be owned by Chriſt as his people, nor admitted to his kingdom. The ſame ſolemn

* Mat. vii. 13, 14, 21—23.

truth is taught in the parable of the ten virgins. While the five fooliſh virgins, went to buy oil, the bridegroom came, "and they that were ready went in with him to the marriage: *and the door was ſhut.* Afterward came alſo the other virgins, ſaying, Lord, Lord, open unto us. But he anſwered and ſaid, Verily I ſay unto you, *I know you not.*"* Wretched, indeed, muſt be the condition of thoſe, who are thus diſowned, and ſhut out from the marriage ſupper of the Lamb.

THE paſſages, hitherto adduced under this article, are all of the ſame complexion and import. They all clearly teſtify that the door of mercy will be ſhut before all mankind are gathered into Chriſts kingdom; and thoſe who are then ſhut out, will cry for mercy *in vain.* Of courſe, they will never obtain a part in Chriſts ſalvation.

THE door of mercy is ſhut againſt individual ſinners, when they die. For, as it was formerly ſhewn, thoſe who die in their ſins are reſerved, in priſon, unto the day of judgment to be puniſhed. Hence, they have no ſeaſon of mercy, between death and the final judgment. In that ſolemn day they will be brought forth and receive their tremendous doom. Then the kingdom will be reſigned into the hands of the Father; and the door will be finally ſhut againſt all, whoſe names are not found written in the book of life. Hence, *Now* is the accepted time; behold, *now* is *the* day of ſalvation.

BUT, as it reſpects the grand point in queſtion,

* See the whole parable, Mat. xxv. 1—12.

it is of no material conſequence, whether it be at death, at the general judgment, or at ſome other period, that the door is ſhut. For, aſſign whatever period, we may, for the ſhutting of the door; it ſtill remains certain, from the ſcriptures now before us, that whenever the door is ſhut, ſome will be ſhut out. Then ſhall they call upon God, but he will not anſwer: they ſhall cry, Lord, Lord, open unto us, but Chriſt will ſay unto them, I know you not; depart from me, ye workers of iniquity. Now it is incumbent on univerſaliſts to ſhew how, and when *theſe* will be ſaved.

THE ſacred texts, concerning the ſin againſt the Holy Ghoſt, are clearly in point. "The blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.—Whoſoever ſpeaketh againſt the Holy Ghoſt, it *ſhall not be forgiven him*, neither in this world, neither in the world to come.—He that ſhall blaſpheme againſt the Holy Ghoſt hath *never forgiveneſs*, but is in danger of eternal damnation."* Theſe texts go to prove, deciſively, that ſome will never be ſaved, in the goſpel way of forgiveneſs, through the atonement of Chriſt. To theſe may be added the following. If any man ſee his brother ſin a ſin, which is not unto death, he ſhall aſk, and he ſhall give him life for them, that ſin not unto death. *There is a ſin unto death*: I do not ſay that he ſhall pray for it."† And why not pray for thoſe, who are guilty of this ſin? Unqueſtionably, becauſe there is no poſſibility of their being pardoned and ſaved. "For it is impoſſible for

* Mat. xii. 31, 32. Mark, iii. 29. † 1. John, v. 16.

thoſe, who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again unto repentence."* "For if we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin, but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries."†

PERTINENT under this article, alſo, are all thoſe ſacred paſſages, which ſpeak of ſome as receiving no benefit from the goſpel. The evangelical prophet, ſpeaking, prophetically, of the Lord Jeſus Chriſt, ſays, "And he ſhall be for a ſanctuary: *but for a ſtone of ſtumbling, and for a rock of offence*, to both the houſes of Iſrael; *for a gin and for a ſnare* to the inhabitants of Jeruſalem. *And many among them ſhall ſtumble, and fall, and be broken, and ſnared and be taken.*"‡ The apoſtle St. Peter, quoting partly from this paſſage, ſays, "Wherefore alſo it is contained in the ſcripture, Behold, I lay in Zion a chief corner ſtone, elect, precious: and he that believeth on him ſhall not be confounded. *Unto you, therefore, which believe, he is precious:* But *unto them which be diſobedient* the ſtone which the builders diſallowed, *the ſame is made the head of the corner, and for a ſtone of ſtumbling, and a rock of offence*, even to them, *which ſtumble at the word, being diſobedient; whereunto alſo, they were appointed.*"§ The

* Heb. vi. 4—6. † Ibid. x. 26, 27. ‡ Iſa. viii. 14, 15. § 1. Peter ii. 6—8

apoſtle St. Paul ſays, "For the preaching of the croſs is to *them that periſh fooliſhneſs*: but unto you, which are ſaved, it is the power of God."* "But if our goſpel be hid, *it is hid to them that are loſt*: in whom the God of this world hath blinded the minds of them which believe not, *leſt the light of the glorious goſpel of Chriſt*, who is the image of God, *ſhould ſhine unto them*."† "Unto you it is given," ſays our Lord to his diſciples, "to know the myſtery of the kingdom of God; *but unto them that are without* all theſe things are done in parables: that ſeeing they may ſee *and not perceive*; and hearing, they may hear *and not underſtand*; *leſt* at any time, they ſhould be converted, and their ſins ſhould be forgiven them."‡ In addreſſes, to the Father he ſays, "I thank thee O Father, Lord of Heaven and earth, *becauſe thou haſt hid theſe things from the wiſe and prudent*, and haſt revealed them unto babes. Even ſo, Father, for it ſo ſeemed good in thy ſight."§ "*I pray not for the world*, but for *them which thou haſt given me*; for *they* are thine."‖ Now, without any particular comment on theſe ſcriptures, I ſubmit to the deciſion of the candid and attentive mind, whether it be not their natural and moſt obvious import, that ſome will not be ultimately benefited by the goſpel? Nay, that it was never deſigned, the goſpel ſhould prove of ſaving benefit to all mankind? —To theſe the following paſſages may be ſuperadded. "And as many as were ordained

* I. Cor. i. 18. † II. Cor. iv. 3, 4. ‡ Mark iv. 11, 12.
§ Mat. xi. 25. 26. ‖ John xvii. 9.

to eternal life believed."* This, it will be recollected, was ſaid of the people of Antioch in Piſidia. Did all the people in Antioch believe in the goſpel, preached by Paul and Barnabas? Read the entire paſſage, with which this text ſtands connected, and you will ſee they did not. They were not *all*, then, ordained to eternal life. For we are told, explicitly, that *as many* of them, *as were ordained to eternal life, believed.* Will the reſt, who *were not* ordained to eternal life, ever be ſaved? Is it any part of the divine counſel, that they ſhall ever obtain eternal ſalvation, through Chriſt the Redeemer? If ſo; then thoſe, who *are not* ordained to eternal life, *are*, yet, ordained to eternal life! "But ye believe not, ſays Chriſt, *becauſe ye are not of my ſheep. My ſheep* here my voice, and I know *them*, and *they* follow me: And I give unto *them* eternal life, and *they ſhall never periſh.*"† Some then are Chriſt's ſheep, and ſome are not. To his ſheep he gives eternal life, and *they* ſhall never periſh. But how will it fare with thoſe who are not his ſheep? Will they ever obtain a part in his ſalvation? "For I ſay unto you, that *none of thoſe men*, which were bidden, *ſhall taſte of my ſupper.* For *many* are called, but *few* are *choſen.*‡

THE plain ſcripture proofs, now exhibited, muſt carry conviction, it is thought, to every candid mind, that ſome of mankind will never obtain a part in the ſalvation of Chriſt. But to theſe I will add an argument from the general

* Acts. xiii. 48. † John x. 26—28. See the connection entire.

‡ Compare Mat. xxii. 1—14, with Luke, xiv. 16—24.

tenor of the goſpel. " He that believeth ſhall be ſaved, and he that believeth not, ſhall be damned." Of this general tenor was the whole preaching of Chriſt and his apoſtles. Now, to be ſaved is one thing, and to be damned is diſtinctly another. It is no where ſuggeſted, that a perſon may be both damned and ſaved; or, that any may be *damned*, in the goſpel ſenſe, and yet *ſaved*, in the goſpel ſenſe. But if there be any meaning in language, it is conſtantly and clearly implied, that thoſe who are damned will never obtain a part in the goſpel ſalvation. To be damned, in the goſpel ſenſe, is to be doomed to the torments of hell. To be ſaved, in the goſpel ſenſe, is to be delivered from ſin *and exempted from the torments of hell*; made holy, and admitted to the kingdom of Heaven. Thoſe, therefore, who are doomed, in the day of judgment, to depart, accurſed, into everlaſting fire, prepared for the devil and his angels, will not be ſaved in the goſpel ſenſe, but really damned. But if they be not ſaved in the goſpel ſenſe, they will never obtain a part in *Chriſt's ſalvation*. The laſt thing, which the great Redeemer does, before he delivers up the kingdom to the Father is to doom the wicked to *everlaſting* puniſhment, in that diſmal lake, where their *worm dieth not*, and the *fire is not quenched*.

But not to inſiſt, for the preſent, on theſe ſtrong phraſes: If thoſe who fall under the ſentence of damnation, in the day of general judgment, will never obtain a part in Chriſt's ſalvation; then, it is evident, they will never be releaſed from puniſhment; un-

leſs we can ſuppoſe that they may themſelves be able to ſatisfy the demands of juſtice, and on that naked footing obtain a liberation. And could we even imagine any thing like this, we ought not to conſider it as any part of the goſpel ſcheme. The goſpel contemplates the ſalvation of ſinners, from the puniſhment which they deſerve; not their liberation from puniſhment, after ſuffering according to their deſerts. The goſpel, moreover, contemplates a ſalvation to be effected by Chriſt, and on the footing of mere grace, through his atonement, not a deliverance to be effected, by ſinners themſelves, and on the footing of ſtrict juſtice, through their perſonal ſufferings. Hence, if it were admitted, that thoſe, who are doomed, in the day of judgment, to ſuffer a puniſhment anſwerable to their deſerts, may, in ſome far diſtant period of futurity, completely ſatisfy the demands of juſtice, and on that ground obtain a releaſe from the torments of hell; this could not, with any ſemblace of congruity, be conſidered as conſtituting any part of the goſpel. For in this affair, neither Chriſt nor grace would have any thing to do: Thoſe who ſhould obtain releaſe, in this way, would obtain it, not according to the goſpel, but according to ſtrict law. Hence, the preachers of ſuch a deliverance do not preach the goſpel, but the law; and their preaching, when addreſſed to ſinners, amounts, in plain language to this; "you need not be very ſolicitous about the ſalvation of the goſpel; for ſhould you totally neglect it, you may, nevertheleſs, obtain deliverance from hell, according to ſtrict law and juſtice, through your own doings and ſufferings."

But, is there room, then, for the hope, gloomy and cheerleſs as it may be, that the damned in hell, though utterly excluded from a part in Chriſts ſalvation, may, yet, in ſome far diſtant and unknown period of futurity, obtain a releaſe from their ſufferings, on the ground of having perſonally anſwered the rigorous demands of law and juſtice? Moſt willingly indeed, would we leave them this dreary, yet alleviating, hope, this laſt drop of water to cool their tongues; were it warranted by the ſacred oracles of truth, and a ſuitable regard to the divine kingdom and glory. But I proceed to obſerve,

5. The ſcriptures, inſtead of warranting the opinion or hope, that the future puniſhment of the wicked will ſometime come to an end, aſſure us in language than which none could be plainer, or ſtronger, that it will *never* ceaſe.

Christ ſays, "*I am the way*, and the truth, and the life; *no man cometh unto the Father but by me.*"* But if none can ever come unto God, otherwiſe than by Jeſus Chriſt; then none will ever be admitted to Heaven, on the baſis of having perſonally ſuffered, anſwerably to their deſerts.—"He, that being often reproved hardneth his neck ſhall ſuddenly be deſtroyed, and that *without remedy*."† A deſtruction without remedy muſt certainly be endleſs.

"The hypocrites hope ſhall periſh; whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpider's web."‡ "The deſire of the wicked ſhall periſh."§ "The expectation of the wick-

* John xiv. 6. † Prov. xxix. 1. ‡ Job viii. 13. 14. § Pſalm cxii. 10.

ed ſhall periſh."* "When a wicked man *dieth*, his expectations ſhall periſh, and the hope of unjuſt men periſheth."† "For what is the hope of the hypocrite, though he hath gained, when God taketh away the ſoul."‡ Now, what is the expectation, the deſire, and the hope of the wicked?—Is it not, that they ſhall ſometime be happy? If, then, they will ever obtain happineſs, in any way, or in any, however diſtant, period, with what propriety, or truth can it be ſaid, their deſire, expectation, and hope ſhall periſh? Why, eſpecially, ſhall they periſh at death? If the wicked be ever to obtain a releaſe from hell, they will doubtleſs, know more of the certainty of this, when they die than they can know, in the preſent ſtate. If, therefore, they will ever obtain happineſs, their expectation and hope, inſtead of being cut off, and periſhing, at death, muſt rather flouriſh, and be ſtrengthened. Hence all the ſacred texts, of the kind laſt quoted, muſt be admitted as very ſtrong proof, that the damned will never be releaſed.

THE ſcriptures aſſure us, that the wicked have their portion of good things in this life.—"Deliver my ſoul from the wicked, which is thy ſword: From men, which are thy hand, O Lord, from men of the world, *which have their portion, in this life.*"§ "Wo unto you that are rich," ſays Chriſt: "*for ye have received your conſolation.*"‖ When the rich ſinner, in hell lifted up his eyes, *being in torment*, and implored the compaſſion of Abraham, he received for anſwer, "Son, remember that thou *in*

* Prov. x. 28 † Ibid. xi. 7. ‡ Job xxvii. 8. § Pſal. xvii. 13, 14. ‖ Luke vi. 24.

thy life time receivedst thy good things."* But if the wicked will ever obtain happineſs, yea, everlaſting and conſummate felicity and glory in the future world; why ſhould it be ſaid, they receive their portion, their conſolation, and their good things in this. In this connection, the words of Chriſt, reſpecting Judas, may be pertinently introduced. "Wo to that man, by whom the Son of man is betrayed: good were it for that man, if he had never been born."† Suppoſe the puniſhment, which Judas muſt ſuffer to be millions of ages; ſtill, if he be afterward releaſed, and admitted to the bleſſedneſs of Heaven, he will then have an eternity of conſummate felicity and glory before him. In this caſe, his exiſtence, in its whole duration, would be *to him*, an infinite good. But if his exiſtance be an infinite good to him; it muſt be infinitely good for him, that he was born. This, however, is in direct contradiction to Chriſts declaration. This text, then, ſo completely harmonious with thoſe, in connection with which it is now placed, and, alſo, with the general tenor of ſcripture, remains, ſtill, in full force againſt the doctrine of univerſal reſtoration, notwithſtanding the pitiful evaſion, by which ſome have endeavored to deſtroy it.

"That which beareth thorns and briars is *rejected* and is nigh unto *curſing*; whoſe *end is to be burned*."‡ "For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies* of the croſs of Chriſt, *whoſe end is deſtruction*."§ Therefore, it is no great thing if his [Satan's]

* Luke xvi. 25. † Mark xiv. 21. ‡ Heb. vi. 8. § Phil. iii. 18, 19.

miniſters alſo be transformed as the miniſters of righteouſneſs; *whoſe end ſhall be according to their works.*"* Is not the end of mankind their final ſtate? "You have your fruit unto holineſs," ſays the apoſtle to his chriſtian brethren, and the *end everlaſting life.* The *end* of the righteous, then, is *their final ſtate:* And, by parity of reaſon, the *end* of the wicked is *their final ſtate.* Let the remarkable contraſt, now exhibited, be ſeriouſly conſidered. The *end* or *final ſtate* of the righteous is *everlaſting life;* but the *end*, or *final ſtate*, of the wicked, is *deſtruction*, is to be *burned*, is *according to their works*, EVIL. If the wicked were ever to be releaſed from hell and admitted to Heaven, there could be no propriety in this repreſentation; for, in that caſe, the *end*, or *final ſtate*, of the wicked, as well as that of the righteous, would be everlaſting life.—In this connection, the following texts may be pertinent and weighty. "For what is a man profited, if he ſhall gain the whole world, and *loſe his own ſoul?*"† "If our goſpel be hid it is hid to *them that are loſt.*"‡ "That which beareth thorns and briars is *rejected.*"§ "What if God, willing to ſhew his wrath, and to make his power known, endure with much long ſuffering the veſſels of wrath, *fitted to deſtruction.*"‖ "The tranſgreſſors ſhall be *deſtroyed* together."¶ "But theſe as natural brute beaſts, made to be taken and *deſtroyed* ſpeak evil of the things, that they underſtand not, and ſhall *utterly periſh in their own corrup-*

* II. Cor. xi. 15. † Mat. xvi. 26. ‡ II. Cor. iv. 3. § Heb. vi. 8.
‖ Rom. ix. 22. ¶ Pſalm xxvii. 37.

tion."* I beg it may be ſeriouſly conſidered, whether language like this now before us, be, on any *fair* conſtruction, compatible with the doctrine of univerſal reſtoration? If the wicked will ever be releaſed from miſery, and admitted to a ſtate of interminable bleſſedneſs; with what ſemblance of truth or propriety can it be ſaid, that they *loſe their ſouls*—that they are *rejected*, or *caſt away*—that they ſhall be *deſtroyed*, and UTTERLY *periſh in their own corruption?*—"The kingdom of Heaven is like unto a net that was caſt into the ſea, and gathered of every kind; which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away. So ſhall it be at the end of the world: The angels ſhall come forth and ſever the *wicked* from among the juſt, *and ſhall caſt them into the furnace of fire.*"† The bad fiſh, which repreſent the wicked, are caſt away; and the tares, according to the parable formerly quoted, are burnt up; without the leaſt intimation, that the bad fiſh ſhall ever become good, or the tares become wheat. Are not theſe parables totally irreconcilable with every ſcheme of univerſal happineſs?

AGAIN; of the wicked it is ſaid. "Though while he lived he bleſſed his ſoul, he ſhall go to the generation of his fathers: *they ſhall never ſee light.*"‡ But if they never ſee light, they will never obtain deliverance from the dark regions of wo. "He that believeth not the Son *ſhall not ſee* life, but the wrath of God *abideth* on him."§ If they ſhall not ſee life, and

* 2. Peter ii. 12. † Mat. xiii. 47—50. ‡ Pſal. xlix. 18, 19. § John iii. 36.

the wrath of God *abide* on them, is not their condition utterly hopeleſs? There are ſundry texts of the ſame complexion, with theſe laſt quoted, expreſſing a peremptory negation of happineſs to the incorrigibly wicked. "Sinners *ſhall not ſtand* in the congregation of the righteous."* "Whoſoever ſhall not receive the kingdom of God as a little child, *he ſhall not enter therein.*"† "They ſhall ſeek me early, but *they ſhall not find me.*"‡ Beſides all this, between us and you there is a great gulf FIXED; ſo that they which would paſs from hence to to you cannot; *neither can they paſs to us that would come from thence.*"§ Is not each of theſe texts, ſingly conſidered, expreſs and deciſive? How, then, can we reſiſt their united force?

AGAIN: "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, *into the fire that never ſhall be quenched; Where their worm dieth not, and the fire is not quenched.* And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be caſt into hell, into *the fire that never ſhall be quenched; where the worm dieth not and the fire is not quenched.* And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell-fire; *where their worm dieth not, and the fire is not quenched.*"‖ This awful paſſage, notwithſtanding all the ſlight and cunning craftineſs, with which it has been aſſailed, ſtill remains an immovable

* Pſalm i. 5. † Mark x. 15 ‡ Prov. i. 28. § Luke xvi. 26. ‖ Mark ix. 43—48.

obſtruction, in the way of a final reſtoration. To this may be added the following. "Whoſe fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: *but he will burn the chaff with unquenchable fire.*"* We have before ſeen the wicked repreſented under the ſimilitude of bad fiſh, and tares: Here we ſee them, under the ſimilitude of chaff. It certainly requires no acuteneſs of diſcernment to ſee, how exceedingly inappoſite theſe ſimilitudes muſt be; on the ſuppoſition, that the wicked will ever be releaſed from hell, and admitted to the glorious and everduring kingdom of God. When the wheat is gathered into the garner, the tares and the chaff, are thrown away, as unfit for uſe, and burned. Thus, we are aſſured it will be with the wicked at the end of the world: They ſhall be ſeparated from the righteous; and they ſhall be caſt away and burned; yea, *burned with* UNQENCHABLE *fire!*

I HAVE, hitherto, purpoſely advoided inſiſting on thoſe paſſages of ſcripture, in which the words eternal, everlaſting, and forever, are uſed, in application to the future puniſhment of the wicked: Not becauſe I do not conſider them determinate, and concluſive, notwithſtanding all the ſophiſtry of criticiſm, which they have been obliged to ſuſtain; but becauſe, I wiſhed firſt to ſhew, that, taken in the literal unlimited ſenſe, they only go to confirm a doctrine, which is clearly and abundantly taught, in various other forms of language, in the volume of ſacred

* Mat. iii. 12.

truth. But now, having adduced ſuch abundant and various proof, that the future puniſhment of the wicked will be abſolutely interminable, I might be juſtified, I think, in calling forward the hoſt of texts, now in view, without any particular notice of the unwearied pains, which have been uſed to deſtroy their force. It may not, however, be inexpedient to introduce ſome brief remarks.

"IT is a well known fact, that the Hebrews "and Greeks, in whoſe reſpective languages "the old and new teſtaments were written, un- "derſtood the puniſhment deſcribed to be eter- "nal; and the deſcendants of thoſe nations, "who now have the beſt knowledge of the pow- "er and meaning of words in theſe languages, "underſtand them ſo to this day. It is con- "ceived, this is a ſufficient reply to all modern "criticiſms on this ground againſt the doctrine "of eternal miſery. It is very abſurd to ſup- "poſe, that half a dozen moderns, who call "themſelves learned in the ancient languages, "ſhould be better judges of the power and "meaning of words in theſe languages; than "the learned, who, ſpeak them from their in- "fancy, and were the very perſons who fixed "their meaning."

"ANOTHER fact, as certain as the former, "is this; that of all the learned of all other na- "tions, who have taken the greateſt pains in "acquiring a thorough knowledge of the He- "brew and Greek languages; more than nine "hundred and ninety nine out of a thouſand, "have underſtood the deſcriptions of the holy

"ſcripture to mean eternal miſery. They "have been as learned, as perſevering in en- "quiry, as apparently honeſt as the few who "have ſuppoſed differently."* Does it not, thus, highly concern thoſe, who ſuffer their opinions to be *blown about* by the *windy* aſſertions of theſe modern critics, ſeriouſly to conſider, on what preſumptuous and precarious ground, they venture their eternal ſalvation !

It will not be denied, by any who are verſed in the original languages, that the original words, which, in our tranſlation, are rendered eternal, everlaſting, and forever, primarily and properly denote *endleſs perpetuity*. The Greek words, thus rendered, are *aiōn*, and *aiōnios*, derived from *aei*, alway, and *ōn*, exiſting; the natural and primary ſignification of which is *always exiſting*. Theſe words as properly denote *endleſs duration*, in the Greek language, as the words eternal, everlaſting, and forever do, in the Engliſh. They are the very words, which are uſed to denote the perpetuity of Jehovah's exiſtence, kingdom, and government, of the bleſſedneſs and glory of ſaints, and of every thing pertaining to the future and eternal world. The words, eternal, everlaſting and forever, may be uſed, in our language, we know, to denote a temporary duration. But this is a *figurative* uſe of theſe words; and they ought never to be uſed in this manner, unleſs the ſubject, to which they are applied, be ſuch, as plainly to limit and determine their meaning. So, alſo, the Greek words, under conſideration,

* Benevolence and Miſery, Pages, 91 and 92.

may be, and ſometimes are, uſed to denote the duration of things, which have an end. Still, however they *properly* denote duration without end; and ought always to be underſtood in this their natural ſenſe, unleſs their meaning be clearly limited, by the ſubject to which they are applied. When theſe words are uſed, in application to the temporary things of the preſent world, their meaning is plainly limited and we readily underſtand them in a temporary ſenſe. But, when they are uſed in application to the ſouls of men, or to the things of the future and eternal world, they ought, invariably, to be underſtood in the *endleſs* ſenſe. This poſition, I think muſt be acknowledged juſt and fair; and agreeble to this is the uſe of theſe words in the ſacred ſcriptures. Hence, as there is nothing in the ſubject to limit their meaning, when uſed in application to the future puniſhment of the wicked, we muſt, *in fairneſs*, allow them to denote duration without end.

IT has been aſſerted by univerſaliſts that theſe Greek words, *aiōn* and *aiōnios* are *commonly*, in the ſcriptures, uſed in a limited ſenſe; not denoting *endleſs perpetuity*, but only an *age or diſpenſation*. This aſſertion, however, has no foundation in truth.

THE ſubſtantive, *aiōn*, when applied to future puniſhment, is conſtantly preceded by the preposition *eis*. "In the whole New Teſtament, it is uſed in this conſtruction, ſixty one times ſix of which it is applied to future puniſhment. That in all the remaining fifty five, it denotes

endleſs duration, will be acknowledged on all hands. But if the ſubſtantive *aiōn*, preceded by the prepoſition *eis*, be always underſtood in the endleſs ſenſe, when applied to other ſubjects; this certainly is a ground of ſtrong preſumption, that it ought to be thus underſtood, when applied to future puniſhment.

THE adjective *aiōnios*, derived from the ſubſtantive *aiōn*, occurs in the New Teſtament, in ſeventy one inſtances; in *all* which, unleſs we except thoſe, in which it is applied to future puniſhment, it *may*, to ſay the leaſt, be underſtood in the endleſs ſenſe.* This, again, is ſtrong ground of preſumption, certainly, that we ought to underſtand it in the endleſs ſenſe, when uſed in application to future puniſhment.†

AFTER theſe remarks, and after the proofs of the endleſs perpetuity of future puniſhment, before exhibited; I truſt, thoſe paſſages, in which the words eternal, everlaſting, and forever, are applied to future puniſhment, will be allowed their natural meaning, and their proper weight. Some of them, therefore, will now be cited. It is better for thee to enter into life

* See Edwards againſt Chauncy. Page 251, 252 and 253. The author begs leave to refer the reader to that ingenious work, and to the Rev. Nathan Strongs book, on the ſame general ſubject, for a thorough and complete refutation of univerſaliſm, in all its diverſified forms.

† Mr. Wincheſter, in his Dialogues on the Reſtoration (Page 47) lays down the following rule. "What *muſt* be the meaning of the word in *many* places, and what *may* be the meaning in *all*, is the true ſenſe of the ſame." Let this rule be *fairly* applied, and it will totally deſtroy all his ſubtil criticiſms on the words *aiōn*, and *aiōnios*, as uſed in the Greek ſcriptures of the New Teſtament. For *aiōn* preceded by the prepoſition *eis*, as it conſtantly is, when applied to future puniſhment, and *aiōnios*, *muſt* be underſtood to denote *endleſs perpetuity*, in *many* places, and *may* be thus underſtood in *all*. Thus Mr. Wincheſter furniſhes a weapon to demoliſh his own ſcheme.

halt, or maimed, than having two hands, or two feet to be caſt into *everlaſting fire.*"* "Thus ſhall he ſay unto them on the left hand, Depart from me, ye curſed into *everlaſting fire*, prepared for the devil and his angels.—And theſe ſhall go away into *everlaſting puniſhment, aiōnion colaſin* : but the righteous into life eternal *Zōēn aiōnion.*" "Who ſhall be puniſhed with *everlaſting deſtruction*, from the preſence of the Lord and the glory of his power."† "To whom the miſt of darkneſs is reſerved *forever.*"‡ "To whom is reſerved the blackneſs of darkneſs *forever.*"‖ "And he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb: and the ſmoke of their torment aſcendeth up *forever and ever.*"¶ "And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and falſe prophet are, and ſhall be tormented day and night *forever and ever.*"** Theſe texts, we have *now* notwithſtanding all which has been ſaid to the contrary, a right to conſider as abſolutely concluſive. Following, as they do, the other abundant and various proofs, before adduced, they muſt decide the ſolemn point in queſtion, as clearly and convincingly, as it is in the power of language to do it.

AND now, in view of all, which in the progreſs of theſe diſcourſes has been exhibited, ſuffer me to aſk; is not the doctrine of endleſs puniſhment clearly taught in the ſcriptures? Has it not been proved, without any forced or

* Mat. xviii. 8. †Ibid. xxv. 41, 46. ‡ II. Theſſ. i. 9. § II. Peter ii. 17.
‖ Jude 13. ¶ Rev. xiv. 10, 11. ** Ibid. xx. 10.

unnatural conſtruction of ſcriptural texts? Have not ſcriptures been adduced, in great abundance and variety, which cannot admit of a different conſtruction, without the greateſt poſſible violence?—How, or in what words, could God have revealed the doctrine of interminable puniſhment with greater clearneſs or preciſion? Has he not, as if with the expreſs deſign to preclude all miſtake, and miſunderſtanding on this ſolemn ſubject, made uſe of the greateſt variety of words and phraſes, each clear and intelligible, ſingly conſidered, and all mutually illuſtrating and confirming each other? That if men ſhould find means to evade the force of one particular form or mode of expreſſion, the doctrine would ſtill ſtand, ſupported by a variety of others. Does it not, indeed, appear, that, inſtead of depending for proof on a few detached and diſconnected paſſages, this doctrine is interwoven with the whole ſyſtem of revealed truth, conſtantly implied in all the divine promiſes, threatnings, admonitions, exhortations, and deſcriptions, and ſupported by the whole tenor of inſpired ſcripture? May we not with the moſt obvious propriety adopt the words of Dr. Huntington, and ſay, "Now does "the bible plainly ſay, that ſinners of mankind "ſhall be damned to interminable puniſhment? "It certainly does as plainly as language can "expreſs, or even God himſelf can ſpeak!"*

MAY all our hearts be deeply impreſſed with the great and ſolemn truths, which have been

* See his book, moſt prepoſterouſly entitled, "Calviniſm Improved," Page 46.

brought into view. And, O, may the Spirit of all grace and truth, ſet them home by his powerful and irreſiſtible energy, that we may be ſeaſonably and effectually excited to make our eſcape from the wrath which is to come.

SERMON V.

PROVERBS, x. 24.

THE FEAR OF THE WICKED, IT SHALL COME UPON HIM.

HAVING proved at large the ſolemn and important doctrine, deduced from this text, I ſhall now attempt ſome improvement of the ſubject.

I. FROM what has been offered in the preceding diſcourſes, it is obvious to infer, that the ſcripture, on a fair conſtruction, gives no ſupport to the doctrine of univerſal ſalvation.

THE world we know, is filled with an immenſe variety of opinions, reſpecting religion and the import of the goſpel; many of which are not only exceedingly diverſe from, but totally repugnant and contradictory to each other. The patrons and abettors of theſe different opinions, all claim ſupport from the bible. But does the bible, on a fair conſtruction, countenance and ſupport them all? This cannot be admitted, by any ſincere believer in the divine inſpiration of the ſcriptures. If the bible do, on a fair conſtruction, extend ſupport to the endleſs variety of diverſe and contradictory opinions, which claim warrant and ſupport from it; then the bible itſelf muſt be a vaſt chaotic medley, compoſed of palpable and totally irreconcilable, contradictions. But who can admit this, and

yet believe the bible to be a revelation from the unchanging God of truth. If it once be admitted, that the bible fairly read, extends support to contradictory doctrines, it muſt follow, of neceſſity, that, in part at leaſt, it is falſe; and, therefore, cannot be received as the word of God. Hence, admitting, that contradictory doctrines may be fairly proved by ſcripture, completely paves the way to downright infidelity. In proportion as any one ſuppoſes the bible to be contradictory, or to favor contradictory doctrines, his faith in revelation muſt be unſettled. And in this way, it is believed, many inſenſibly lapſe into a ſpecies of infidelity. Inconſiderately admitting, or ſuppoſing, that diverſe and contradictory doctrines may be proved by ſcripture the one as fairly, perhaps, as the other; they grow into the habit of conſidering the bible as a book, on which no certain dependence can be placed; and thence proceed to ſet up what they chooſe to call reaſon, as the ultimate ſtandard, by which, to the diſparagement of ſcripture, doctrines and opinions muſt be finally teſted. A proceſs like this, however common it may be, is exceedingly dangerous. It may land one, before he is aware of it, in total ſcepticiſm, or confirmed infidelity. The moment we ſet up what we chooſe to call reaſon as the ultimate teſt of religious opinions, we act the part of the deiſt, to all intents and purpoſes. In matters of this nature and conſequence, therefore, it is of infinite moment, that we proceed with great caution; for one incautious ſtep may ſet us in a way, which in the end, will prove fatal.

THE doctrine of endleſs puniſhment, and the doctrine of univerſal ſalvation, are totally contradictory doctrines. If the one be true the other is certainly falſe. If the word of God teach the one, it does not countenance the other; but, fairly read and conſtrued, is totally againſt it. If it be a doctrine of ſacred ſcripture, that all men, both good and bad, will, at death, paſs immediately into a ſtate of holineſs and glory; then there is not in the whole bible a ſingle paſſage, which taken in its proper connexion, will go to prove a ſtate of puniſhment after death. Or, if the bible teach the doctrine, that though the wicked will be puniſhed in the future world, yet they will be all finally delivered from puniſhment and admitted to happineſs; then this doctrine is in harmony with the whole tenor of ſcripture; and neither the doctrine of *immediate* univerſal happineſs, nor that of endleſs puniſhment, has a word to ſupport it, in the whole bible. And, on the contrary, if the doctrine of endleſs puniſhment may be fairly proved by ſcripture, then there is not, in the whole ſacred volume, a ſingle text, which, in a fair connexion and conſtruction, will ſupport, or countenance, either the doctrine of univerſal happineſs immediately after death, or the doctrine of a final univerſal reſtoration.—But has not the doctrine of endleſs puniſhment been fairly proved from the ſcripture? If it have, which I think no candid hearer will deny, then our inference follows of neceſſity, that the ſcripture, on a fair conſtruction, gives no ſupport to the doctrine, in whatever form, of univerſal ſalvation.

STILL, however, the abettors of univerſaliſm profeſs to prove their doctrine by ſcripture. It might, therefore, be deemed unpardonable not to take ſome notice of their arguments.

THE argument, on which univerſaliſts appear to place their main dependence, is grounded on ſome ſcripture texts, in which the word *all*, or *every* occurs. The argument, grounded on theſe texts, is, that the words *every* and *all*, which in the original are the ſame word, muſt, of neceſſity be allowed to comprehend the whole of mankind, without exception, and if ſo, then all mankind will be ſaved. This is their argument. In reply to this it may be obſerved, that the words *all* and *every*, do not neceſſarily, nor by fair conſtruction, in theſe paſſages, comprehend the whole of mankind without exception; and ſhould it even be admitted, that theſe words do mean all men without exception, ſtill it would not neceſſarily follow that all men will be ſaved: For it is no where, in a ſingle inſtance, ſaid that all men *ſhall be ſaved.*

UNIVERSALISTS, I know, cry out upon us vehemently, when we ſay, that the words *every* and *all*, in their favorite texts, do not comprehend the whole human race; and charge us, I do not ſay with what decency of manner, with limiting the plain language of ſcripture. But one would think, that ſuch a charge, if made by them in any manner, ought to be made with a little more modeſty. For what do *they* do with the words, *everlaſting*, *eternal*, and *forever*? Mr. Wincheſter, noticing the argument in proof of endleſs puniſhment, grounded on thoſe ſcrip-

tures, in which *these words* are applied to future misery, says, "I shall proceed to answer it, by bringing an equal number of passages, when the word *everlasting* is applied to things and times, that have had or must have an end." He then proceeds to adduce a number of scripture texts, in which the words, *eternal*, *everlasting* and *forever*, are used in a limited sense. This he considers a sufficient answer to the objection against his scheme, grounded on these words. And this is the uniform practice of most of the abettors of universalism. Because these words are *sometimes* used in a *limited* sense, they hold themselves at liberty to deny, they are used in their proper *endless* sense, when applied to future punishment.

Now, why may not *we* be allowed to proceed in the same way? When they bring forward their favorite texts, in which the words *every* and *all*, occur, why are we not at liberty to answer them, by bringing an equal number of texts, in which *these words* are obviously used in a *limited* sense? This we can easily do. No universalist will deny, that the words, *every* and *all* are, in the scriptures, used in a restricted sense, not denoting an entire universality, in instances almost innumerable. Christ tells his disciples, "Ye shall be hated of *all* men for my names sake."* "It is said, *All* men counted John for a prophet."† "All men glorified God for that which was done;"‡ meaning the miracle which was wrought by Peter and John, and which excited so much enmity and persecu-

* Mat. x. 22. † Mark xi, 32. ‡ Acts iv. 21.

tion. *All* things, says Paul, are *lawful* for me."* God says, "I set *all* men *every one* against his neighbor."† "EVERY *man shall be put to death for his own sin.*"‡ We might proceed in citations of this kind to a great length, but it cannot be necessary. Now, with what grace can universalists charge us, with limiting the plain language of scripture, when we say, that the words *all* and *every*, and the phrases, *all men*, and *every man*, do not necessarily comprehend the whole human race. If it be sufficient for *them* to say, that the words *everlasting*, *eternal*, and *forever*, are sometimes used in a limited sense not denoting endless perpetuity, and therefore, are thus used in the passages, which describe the future punishment of the wicked; why is it not sufficient for *us* to say, in our turn, the words *all* and *every* are sometimes used in a limited sense, not denoting an absolute universality, and, therefore, are used in this sense in the passages, which they adduce in support of their favorite scheme. If the argument be fair and conclusive on *their* part, why is it not equally fair and conclusive on *ours*. From what was stated in a former discourse, it appears, that the words, *eternal*, *everlasting*, and *forever*, are used, in the christian scriptures, much more frequently, in their proper endless sense, than in a temporal, or limimited sense. But after a diligent attention to the subject, I think it would be very moderate to assert, that the words, *every* and *all*, are used in a restricted sense, not meaning an absolute univer-

* 1. Cor. vi, 12. † Zech. viii. 10, ‡ Deut. xxiv. 16.

ſality, more frequently than otherwiſe, in the proportion of ten to one. Therefore, until univerſaliſts can give ſome better anſwer to the argument againſt their ſcheme, grounded on the uſe of the words, *eternal*, *everlaſting*, and *forever*, in application to future puniſhment; they have no right to demand of us any better anſwer, than what has now been given, to the argument in favor of their ſcheme, grounded on the uſe of the words, *all* and *every*, in their favorite paſſages.

But the point is not to be reſted here: For I do not think they have given a fair and ſufficient anſwer to the argument againſt them from the words *eternal*, *everlaſting*, and *forever*; neither do I ſuppoſe, that what has now been offered, will of itſelf be ſatisfactory reſpecting the words, *every* and *all*.

The words, *everlaſting*, *eternal*, and *forever*, naturally and primarily denote endleſs duration; and can never be properly applied to a limited period, unleſs the ſubject, or connexion, be ſuch as obviouſly to explain their meaning. So alſo the word *all*, is an univerſal term, and ought to be underſtood in the univerſal ſenſe, unleſs it be limited by the ſubject, or connexion. It has been ſhewn, that there is nothing in the ſcripture, which can authorize a limitation of the words, *everlaſting*, *eternal*, and *forever*, when applied to future puniſhment. They are not limited by the ſubject; they are not limited by the connexion; they are not limited by the general tenor of revealed truth. It will be remembered, that the texts, in which theſe words are applied to future puniſhment, make

but a very ſmall part of the ſcripture proof of puniſhment without end. Should all thoſe texts be laid out of the queſtion, the proof of endleſs puniſhment would be weakened but very little. But what would become of the univerſalian ſcheme, ſhould we lay out of the queſtion the few *paſſages* in which the word, *all* or *every*, is uſed, in a manner, which they ſuppoſe favorable to them. Let *theſe* be ſet aſide; and univerſaliſts muſt acknowledge, that the ſtronghold is gone. The reſt of the bible, after all the torture, which they oblige it to ſuſtain, will give them but very ſlender ſupport. The general tenor of ſcripture is in total oppoſition to their ſcheme.

HENCE, the words *all* and *every*, in their favorite paſſages, are neceſſarily limited by their connexion with the great body of revealed truth. If the general and current language of ſcripture be of this tenor. *He that believeth ſhall be ſaved; but he that believeth not ſhall be damned;* then, certainly, when we find any paſſages, which in a diſconnected or detached view, may ſeem to bear a meaning favorable to the ſalvation of *all, unbelievers* as well as believers, we muſt, to deal fairly with the ſcripture, underſtand the words, *all* and *every*, in ſuch paſſages, in a reſtricted ſenſe.

BUT, after all, it is important to repeat, that it is no where, in a ſingle inſtance, ſaid, that all men *ſhall be ſaved.* And, hence, ſhould it even be admitted, that the words *all* and *every*, in the paſſages alledged by univerſaliſts, are to be underſtood in their unlimited ſenſe; ſtill thoſe

paſſages would not prove the doctrine of univerſal ſalvation : For they would, yet, be capable of a conſtruction, conſiſtent with the doctrine of endleſs miſery.

The remarks, now made, apply to all the texts, alledged in favor of univerſaliſm, in which the words, *all* and *every*, occur : and are, perhaps, ſufficient to ſet aſide the univerſalian argument, grounded on thoſe paſſages. But ſhould we deſcend to particular conſideration of them, individually, and in their proper connexion, it would be eaſy to ſhew, that, in their moſt natural conſtruction, they give no ſupport to the doctrine of univerſal ſalvation. The limits of this diſcourſe will not allow me to attend particularly to all of them ; but I will ſelect two or three which if I miſtake not, are conſidered by univerſaliſts, as among their ſtrongeſt proofs.

The firſt paſſage is in the forty fifth chapter of Iſaiah. " *Look unto me and be ye ſaved, all the ends of the earth ; for I am God and there is none elſe. I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, and every tongue ſhall ſwear.*" It is ſaid, " if, agreeably to what Jehovah has thus ſolemnly ſworn, every knee ſhall bow, and every tongue ſhall ſwear to him, then all men will be ſaved. For thus bowing and ſwearing implies a cordial ſubmiſſion, and all who cordially ſubmit to God will be ſaved." This is the argument. But if the text be fairly conſidered in its connexion, his argument will inſtantly vaniſh.

The whole paragraph has obvious reference to the glorious day, when the goſpel ſhall triumph through the world, and all nations ſhall turn from their idols unto the living God. *Jehovah* has ſworn by himſelf, that in that day inſtead of a large proportion of the world bowing to ſtocks and ſtones, and ſwearing to *falſe gods*, every knee ſhall bow, and every tongue ſhall ſwear to HIM.

IN the former part of the Chapter, JEHOVAH condeſcends to aſſert, in a manner the moſt ſolemn, ſublime, and impreſſive, his own excluſive DEITY. He challenges to himſelf the whole glory of creating and governing all creatures and things; gives aſſurance to his church, that the Egyptians, Ethiopians, and Sabians, meaning to include all nations, no doubt, ſhall "*come over*" to her, acknowledging that GOD *is in her*, and that "*there is none elſe;*" and declares, that *idolators* "*ſhall be aſhamed*," and "*ſhall go into confuſion together*," but *Iſrael ſhall be ſaved*, in the Lord, with an everlaſting ſalvation." This is the ſum of the paragraph, from the fifth, to the twentieth, verſe. Upon the ground of this, God proceeds to addreſs the following ſolemn and gracious call: "Aſſemble yourſelves and come; draw near together, *ye that are eſcaped of the nations.*" Whom are we to underſtand by "*the eſcaped of the nations?*" Thoſe, beyond doubt, who *eſcape* the terrible deſtruction, with which the idolatrous world was juſt before threatened. We are abundantly premoniſhed, by the ſure word of prophecy, that a moſt awful and wide ſpreading deſtruction

ſhall take place, through the world, in the period introducing the millennial glory and peace of the church; and that the remnant, which ſhall *eſcape* and remain, will be as the ſcattering grapes of the vintage. To this ſmall remnant, "*the eſcaped of the nations*," Jehovah addreſſes a gracious call, that they ſhould turn unto him. This call he enforces, by declaring the ſtupidity and folly of "ſetting up the wood of their graven images, and praying to a God that cannot ſave;" and aſſerting that he alone is a juſt God and a SAVIOR, and there is none beſide him. In this connexion ſtand the remarkable words before quoted. "*Look unto me, and be ye ſaved, all the ends of the earth; for I am* GOD *and there is none elſe.*" Thus he calls upon "*the eſcaped of the nations*," in all the ends of the earth, that inſtead of looking to idols, or falſe gods, they ſhould look unto HIM, as the *only GOD*, able to ſave. "*I have ſworn by myſelf, the word is gone out of my mouth, in righteouſneſs and ſhall not return, that unto me every knee ſhall bow and every tongue ſhall ſwear.* Inſtead of worſhipping images and falſe Gods, all people and nations ſhall worſhip the *only living and true GOD, and bow and ſwear to him alone.*

THIS, I think, is the plain and natural meaning of this remarkable paſſage. It is preciſely of the ſame import, with a paſſage in the twenty ſecond Pſalm. "All the ends of the world ſhall remember, and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee." When this ſcripture is fulfilled;

then every knee ſhall bow and every tongue ſhall ſwear to GOD.

THE "*eſcaped of the nations*," in all the ends of the earth are invited to look to GOD and be ſaved; and the time is coming, when they will hearken. But thoſe who eſcaped not, thoſe who are in hell, are addreſſed with no ſuch invitation. It is worthy of remark, alſo, that afterward, in this ſame connexion, it is ſaid, "In the Lord ſhall *all the ſeed of Iſrael* be juſtified and ſhall glory. We know, for the apoſtle has told us, that the true *ſeed of Iſreal* are true believers only. But why this limitation to the *ſeed of Iſrael?* If JEHOVAH in this connexion were teaching the doctrine of univerſal ſalvation; why did he not ſay, "In me ſhall *all mankind* be juſtified and ſhall glory?"

ALTHOUGH we believe, that in the period, to which this prophecy *primarily* refers, all the inhabitants of the earth will bow and ſwear to the only true God, *freely and cordially*; yet we do not believe, that ſo much is neceſſarily implied in this text. It imports no more, than, that the time will come, when all falſe deities ſhall be renounced, and JEHOVAH univerſally acknowledged, as the ſupreme and only living GOD. In this ſenſe, it will have, unqueſtionably, a *primary* accompliſhment, in the days of the *millennium*; and an *ultimate* and ſtill higher accompliſhment, in the day of *general judgment*. Hence, it is quoted by the apoſtle, in the fourteenth of Romans, and applied, directly, to *this laſt ſolemn ſcene*. And from this it is manifeſt, that bowing and ſwearing, in the ſenſe of this paſſage, do not

neceſſarily imply a voluntary or cordial ſubjection. For, though ~~then~~ they will be, in the ſolemn period of the judgment, an univerſal acknowledgment, *willing*, or *conſtrained*, that JEHOVAH alone is GOD; yet, it is certain, there will not be, in that day, an univerſal *cordial* or *evangelical*, ſubjection to him.

It may here be remarked, that many of the texts, alledged by univerſaliſts, as their ſtrongeſt proofs, and indeed, the greater part of thoſe which they adduce from the ſcriptures of the old teſtament, are promiſes and prophecies, which, like the one now before us, refer to the millennial ſtate of the church, and will have their accompliſhment in that glorious period. Hence, they have nothing to do with the doctrine of univerſal ſalvation.

Another paſſage, to which we may attend, is found in the firſt chapter of the epiſtle to the Coloſſians. "*For it pleaſed the Father that in him ſhould all fulneſs dwell; and, having made peace through the blood of his croſs, by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.* The argument from this paſſage, is ſummarily this: "If it have pleaſed the Father to reconcile all things, in heaven and earth, unto himſelf, by Jeſus Chriſt; then all men will be reconciled to God and ſaved." But unfortuntaely for this argument, the concluſion does not follow from the premiſes. The apoſtle expreſsly limits his meaning to things in *earth* and things in *heaven*. Thoſe, therefore, who are in *hell*,

the ſpirits in priſon, are not included in the premiſes.

BUT, if the word, *reconcile* be here uſed in the proper evangelical ſenſe, meaning, *to reduce from a ſtate of enmity to a ſtate of friendſhip*, the phraſe, "*all things*," in this paſſage, is ſubject to ſtill further limitations. It muſt be ſo limited as to comprehend *moral beings only* : For none will contend, that mere animals, much leſs inanimate things, are in the ſtrict evangelical ſenſe, reconciled to God, by Jeſus Chriſt. Holy angels muſt, alſo, be excluded. For as they have never been at enmity with God, there can be no propriety in ſaying, they are to be reconciled to him, by Jeſus Chriſt. But, if the phraſe *all things*, in this text, be thus obviouſly ſubject to limitation, it ſurely can afford univerſaliſts no ſolid ground of argument. Univerſaliſts, indeed, ſay, that notwithſtanding the phraſe, *all things*, muſt here be reſtricted, yet it muſt comprehend *all mankind*. But this, it will be obſerved, is bear aſſertion, without any proof. Should we aſſert, without any proof, that it comprehends the *elect only*, our aſſertion would have as much in it of argument as theirs, and be entitled to as much credit.

BUT the univerſalian ſenſe of this text is contradicted, by fact. It is not true that all mankind, on earth, are reconciled to God. Millions live and *die* in a ſtate of total unſubdued enmity. And, as before obſerved, the apoſtles meaning is expreſsly limited ſo as not to extend to thoſe in hell. The apoſtle does not here look forward into eternity ; he is not in-

forming us of an event, or ſcene to take place in ſome *far diſtant, and unknown* period of futurity: For "*the end of all things is at hand;*" and it is evident from the face and ſcope of this paſſage, that things are not driven forward into unexplored eternity, but contemplated in relation to time *. Hence, as it is certain that all mankind are not reconciled to God, *on earth*, neither, indeed, will be, *in the end of time*, or in the laſt great day, the univerſalian ſenſe of this text cannot be true. And that this is not the true ſenſe, is further evident from what the apoſtle immediately ſubjoins, reſpecting his Coloſſian brethren. He aſſures them that they were *reconciled, to be preſented, holy, and unblameable, and unprovable in the ſight of God; if they continued in the faith grounded and ſettled.* Now why ſhould the apoſtle uſe an *if* in this caſe, if he intended to teach the doctrine of univerſal ſalvation: Should a preacher tell his hearers, "All men will certainly be ſaved, and you ſhall be ſaved, alſo, *if you continue in the faith, and thus prove that you are really reconciled to God,*"

* Univerſaliſts are exceedingly fond of driving things forward, beyond the farthereſt boundaries of time, into ſome period of futurity, totally out of ſight. The reaſon is obvious. They, doubtleſs, ſee, that in every period of *time*, even to the laſt cloſing ſcene, and as far into eternity, as the ſcripture throws any light, the grand diſtinction, between the righteous and the wicked remains, and their *dream* of univerſal reſtoration is not accompliſhed. But it is important to remark, that whenever the ſcriptures ſpeak of repentance and reconciliation on the part of men, or of diſpenſations of mercy on the part of God, they always ſpeak with evident reference to the preſent ſcene of probational action; and there is not, in the whole ſacred volume, the leaſt intimation, that any of mankind will be reconciled to God and ſaved, after the end of the preſent world. If, then, it be not true, in fact, that all mankind are brought to repentance and reconciled to God, *in time*, or in the preſent world, the ſcripture, certainly, does not warrant the belief, that they *ever* will be.

would he not be charged with talking very impertinently. But no leſs impertinently does the apoſtle talk, if he intended to teach the doctrine of univerſal ſalvation.

THE paſſage, alledged by univerſaliſts out of the firſt chapter of Epheſians, is very ſimilar to this in Coloſſians, and ſubject to the ſame limitations. From a careful and connected view of the paragraphs, it will appear, that, in both theſe places, the apoſtle had his eye upon the *church, that new creation and kingdom*, which God, *in Chriſt*, is raiſing for the beautiful habitation of his glory. And his object, in theſe and other ſimilar paſſages, is not to inform whether few or many, a part or the whole of mankind will be ſaved; but to give aſſurance, that, notwithſtanding their preſent apparently disjointed and diſperſed ſtate, it is Gods deſign to reconcile and gather together into one compact, ſymmetrical, and glorious, body, "*all things*," *all the parts and members of his Kingdom, in CHRIST as the head.*

WHEN the apoſtle is writing to ſaints, concerning the church, the "*commonwealth*," to which they, as fellow citizens, belong; if he uſe the univerſal terms, *every* and *all*, they are naturally limited *to the members and parts of that body*, to, and concerning, which he is writing, and we have no right, as I humbly conceive, to extend their meaning any further. Let this obſervation be duly conſidered, and it will, at once, ſet aſide moſt, if not all, of the texts, adduced from the epiſtles in favor of univerſaliſm, as totally irrelative to the ſubject.

In the fifth chapter of revelation is another paſſage, much inſiſted on by univerſaliſts. The chapter opens with a viſion, which St. John had of a "book in the right hand of him, that ſat on the throne, written within, and on the backſide, ſealed with ſeven ſeals." This is acknowledged, on all hands, to be the book, containing the great ſeries of events afterward revealed to St. John in ſucceſſive viſions. When proclamation was made, "Who is worthy to open the book, and to looſe the ſeals thereof; "the Lion of the tribe of Judah, came and took the book out of the hand of him that ſat on the throne." "And when he had taken the book," that he might open it, and ſhew to John the things, which muſt ſhortly come to paſs, all the heavenly armies fell down before him, "and ſung a new ſong." It was upon this occaſion that the inſpired revelator ſays, "*And every creature, which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing and honor, and glory, and power, be unto him that ſitteth on the throne, and unto the Lamb, forever and ever.*"

From a connected view of this chapter nothing can be plainer, than that no reference is had in it, to any ſcene, or period, now *future*. It is a deſcription of one continued ſcene, which paſſed in the view of St. John, *at the time*, and *on the occaſion*, of Chriſts taking the book out of the right hand of the Father, that he might open it, as he *afterwards* did, and reveal its contents. It can therefore, afford not the leaſt ſemblance

of fair argument, for the doctrine of universal salvation. It is not a prophecy of what is to come; but a discription of a scene, which took place, more than seventeen hundred years ago. The book which contained the *future* events, revealed to St. John and the taking of which occasioned this universal anthem of praise, was not yet opened. And we have no reason to expect, that every creature, in heaven and on the earth, and under the earth, and in the sea, will ever join in general chorus, to praise and bless God, in any other sense, than they did at that time.*

HERE may we remark, how important it is that texts of scripture be carefully considered in their proper connexion. If the single verse now under consideration be detached from its connexion, and referred, according to our vain imaginations, to some period in distant futurity, it will seem to bear a meaning favorable to the doctrine of universal salvation. This is the very way, in which it is treated by universalists. But only consider it in its proper connexion, and allow the description, here given, to apply to the

* *All things praise GOD.* "The heavens declare his glory and the firmament sheweth his handy work:" "The "sun" the "moon" and "stars;" "fire and hail," "snow and vapour," "stormy winds fulfilling his word;" "all his works" *are full of his praise* Even "the *wrath of man shall praise him.*" "*His judgements, also, are as a light that goeth forth;*" and all redound to his glory. It is, then, no matter of wonder, that the holy prophet, when favored with a vision of the glory of the *Lamb, by whom, and through whom, are all things* should hear "every creature" in heaven, earth, and hell, in general concert, though in different ways, ascribing blessing, and honor, and glory, and power, unto *God and the Lamb.* And as all things are, in this sense, *reconciled to God by Jesus Christ*, the passage, in Colossians, before noticed and other similar passages might bear a construction, consistent with the doctrine of endless punishment, even should the phrase, "*all things*," be admitted in its *unlimitted sense.*

ſcene, to which it is applied by the inſpired Revelator, and the argument, deduced from it in favor of univerſaliſm, vaniſhes in a moment.

We could not, I think, be charged with injuſtice, or want of candor, ſhould we ſay, that as it is with the particular argument, now in view, ſo it is with moſt of the arguments uſed by univerſaliſts: They are built on paſſages of ſcripture, detached from their proper connexion, or from the ſubject, to which they properly belong, and placed in connexion with other ſcriptures, or referred to other ſubjects, to which they have no natural or immediate relation. In this way, the bible, and almoſt any book in the world, may be made to ſpeak a language, ſuited to any one's inclination or humour. To detect the fallacy of arguments, built on ſcripture, thus abuſed, nothing more is neceſſary, than to take the bible, and reſtore the ſeveral paſſages, ſingly to their proper ſubject and connexion. This appears from the remarks, which have been made, in this, and the third diſcourſe, on ſome of the moſt noted ſcriptures, alledged in favor of univerſaliſm. And the ſame might appear, with ſtill greater clearneſs, had we time to attend particularly, and diſtinctly, to other paſſages. But the few remaining obſervations, which our limits will allow to be made, muſt be of a more general nature.

There are ſeveral paſſages of ſcripture, in which it is clearly intimated, that Chriſt will hold his mediatorial government until all things be completely put under him, and perfect order reſtored in the moral univerſe. From theſe paſſages

it is argued, by univerſaliſts, that all God's rebellious creatures will eventually be reduced to a *voluntary, and cordial* ſubjection, and, of courſe, be reſtored to his favor, and to happineſs. This argument, however, has very little in it, even of plauſibility. For who does not know, that a revolted province may be reduced to ſubjection, and order reſtored throughout the whole empire, while many of the rebels, inſtead of being pardoned and reſtored to the favor of government are ſentenced to death, to baniſhment, or perpetual confinement? That ſuch will be the ſtate of things, under the divine government, we are clearly led to expect, even by the claſs of ſcriptures now in view. "The Lord ſaid unto my Lord, ſit thou on my right hand, until I make *thine enemies thy footſtool.*" "For he muſt reign until he hath put all *enemies under his feet.*" Theſe texts, in perfect agreement with which all the other, which ſpeak of Chriſts ſubduing all things under himſelf, muſt be conſtrued, certainly do not import a *cordial, evangelical*, ſubjection, and a conſequent reſtoration to the divine favor. To be made a *footſtool*, or to be placed *under the feet*, of the conqueror, evidently denotes the condition not of friends, or cordially reconciled ſubjects; but of vanquiſhed enemies and rebels. It denotes a condition, in which they can no longer proſecute their rebellious and hoſtile deſigns againſt their ſovereign and his kingdom. And notwithſtanding all which Mr. Winchester, and others have ſaid to the contrary, it is certain, that the enemies of Chriſt are not yet, in this ſenſe, reduced under

his feet. Satan is ſtill the god of this world, the prince of the power of the air, the ſpirit that worketh in the children of diſobedience; and he, with his legions of apoſtate angels and men, is carrying on inceſſant hoſtility againſt the holy kingdom of the Redeemer. But the period is at hand, when the actual hoſtility of all theſe enemies ſhall ceaſe; their kingdom and works ſhall be deſtroyed; and themſelves, completely reduced under Chriſt's feet, ſhall be ſhut up together, in the regions of everlaſting confinement, wo, and deſpair. And that awful period they expect with terror: Hence, they ſaid to Chriſt, when he was on earth, "*Art thou come to torment us before the time?*"

THERE is another claſs of ſcriptures, preſſed into the ſervice of univerſaliſts, in which it is declared that *God hath no pleaſure in the death of the wicked; that he is not willing any ſhould periſh, but that all ſhould come to repentance,* The argument is this:" If God have no pleaſure in the death of the wicked, but would have them repent and be ſaved; then all mankind will be finally ſaved, for God's will muſt be done, and nothing will take place contrary to his pleaſure. But is not this argument fallacious? God ſays," "I have no pleaſure in the death of him *that dieth*;" yet, as appears by the very terms, he *dies*; and he dies too under the divine hand. Jehovah, *is* "*not a God that hath pleaſure in iniquity*;" but ſhall we thence conclude, that there is no iniquity within the limits of his dominions. He has no pleaſure in the calamities and miſeries of this world: "*He doth not afflict willingly*

nor grieve the children of men." But shall we thence argue, that no calamities or miseries are ever endured, by any of mankind? If your neighbor's mansion house were in flames, and all the family asleep in it, would you fold your hands and say, "God is merciful and has no delight in the misery of his creatures; therefore, there is no danger of any of the family being consumed or injuried by the raging element?" *God commandeth all men, to repent, and would have them come to repentance;* but shall we thence conclude, that there are no impenitent men? He said concerning his ancient people, "*O, that there were such an heart in them, that they would fear me and keep all my commandments always;*" but were they not nevertheless, most perverse and rebellious? Hear also Christ's lamentation over Jerusalem. "O Jerusalem, Jerusalem.—How often would I have gathered your children together even as a hen gathereth her chickens, under her wings, but ye would not."

ON the whole, is it not beyond all contradiction, that many things have taken place, and are perpetually taking place, in which God has no pleasure, and which are, *in a certain sense*, totally repugnant to his will? What, then, becomes of the universalian argument under consideration? It is said, indeed. "If God suffer things to take place *now*, in which he has no pleasure, it will not be so *always*." But this, let it be remembered, is naked assertion. It amounts to no more than saying, "though the wicked be punished a *while*, they will not be punished *always*." But this is the very point to be proved.

In the eightyninth Pſalm we find the following paſſage: "*If his children forſake my law, and walk not in my judgments; if they break my ſtatutes and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.*" This memorable and gracious promiſe is made expreſsly to David and his children, as a type of Chriſt and his people; and has no reſpect, as will clearly appear from a due attention to the connexion, to the reſt of mankind. In the fifty ſeventh of Iſaiah are the following words. "*For thus ſaith the high and lofty ONE, who inhabiteth eternity, whoſe name is holy; I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the ſpirit ſhould fail before me, and the ſouls which I have made.*" Here is a moſt gracious and conſoling aſſurance to the *humble and contrite*, that God will not continue to *chaſtiſe them* always; but it has no reſpect, as obviouſly appears from the face of the paſſage, to any, but the *humble* and *contrite*. Yet both theſe paſſages have Mr. Wincheſter and other univerſaliſts taken, and applied, promiſcuouſly, to all mankind. Theſe precious aſſurances, which God has been pleaſed to give to his children for their conſolation and ſupport, under the preſent grevous chaſtiſements, which they are made to endure, have univerſaliſts taken, and applied

to the damned in hell! Is not this taking the childrens' bread and giving it to dogs? But these are not the only instances of a similar kind. It is a very common thing with universalists, to take promises and assurances, appropriately addressed to the people of God, and apply them, without discrimination, to all mankind. And in this way, more perhaps, than almost any other, they impose upon the ignorant, unstable, and unwary; and deceive them into the belief, that there is a great deal of scripture for the doctrine of universal salvation. But let every one beware of *the slight and cunning craftiness, whereby they lie in wait to deceive.*

THUS have we attended, and I trust candidly and fairly, to some of the leading arguments, from scripture, in favor of universalism. We have not pretended to follow universalists through all their labyrinths and windings; for this would be as unprofitable, as it would be tedious. They start off in such different directions through the forest, that if we pursue any one of them in particular, we must soon lose sight of the rest. I have, therefore chosen a position, in which I could keep them all in view, and bear, with some effect, upon the whole. And I trust I have not failed to establish, in some good measure, the truth of this inference; that, notwithstanding all which has been said to the contrary, the scripture, on a fair construction gives no support to the doctrine, in whatever form, of universal salvation.

SERMON VI.

PROVERBS, X. 24.

THE FEAR OF THE WICKED, IT SHALL COME UPON HIM.

INFERENCE II.

The eternal *damnation of the wicked is not incompatible with juſtice.*

IT is acknowledged, on all hands, that God is an infinitely perfect Being. If, therefore he have given aſſurance, that the wicked *ſhall be puniſhed with everlaſting deſtruction*, we may reſt upon it as a certainty, that ſuch a puniſhment is juſt, and all our contrary reaſonings on the ſubject, vain and fallacious. *Will not the judge of all the earth do right?*

IT is very evident, that, owing to our limited views, and, eſpecially, to our ſiniſter biaſſes, we are exceedingly liable to err in our judgement, reſpecting the criminality of ſin. We are naturally and ſtrongly, diſpoſed to extenuate our guilt, and to eſtimate the demerit of our crimes, upon a falſe and inadequate ſcale. The culprit, guilty of offences againſt the civil community, is certainly a very unſuitable perſon to determine the degree of his criminality, or the quantity of puniſhment, which he deſerves. If there be any one thing, in regard to which ſin-

ful creatures are under a ſtronger biaſs to judge partially and erroneouſly, than with reſpect to any thing beſides, it is the demerit of ſin: For there is nothing, in which they are more deeply concerned. It ſhould be no matter of ſurpriſe, therefore, if we ſhould not ſee, very clearly, that ſin deſerves an endleſs puniſhment. Eſpecially, if you have never been convinced of ſin, and reduced to genuine repentance, under the agency of the Holy Spirit; it ought not to be thought ſtrange, if we ſhould exclaim, in the paſſionate language of Mr. Wincheſter, "*Sin, a privation, an act of a worm, infinite!*" But when we ſuffer ourſelves to ſpeak, or think, thus lightly of ſin, have we not ſerious reaſon to ſuſpect, that we view it with a partial and *indulgent* eye? "*Fools make a mock at ſin,*" But the holy and omniſcient GOD, is under no ſuch biaſs or blindneſs. He views ſin impartially, ſees it in the whole extent of its criminality, and is under, no liability to judge erroneouſly, reſpecting the quantity, or duration, of puniſhment, which the ſinner deſerves.

HENCE, if we undertake, *firſt*, to eſtimate the demerit of ſin, and *thence* to determine on the degree, of puniſhment, which *juſtice* may inflict on the ſinner, we certainly begin at the wrong end. We ought, *firſt*, to aſcertain the puniſhment, *which Jehovah has threatened*, and *thence*, to determine on the demerit of ſin. GOD, we may know, would not threaten a puniſhment, which *juſtice*, cannot inflict. If, therefore, we can aſcertain what is the puniſhment, which God has threatened, *that*, we may be ſure, is the

puniſhment, which the ſinner deſerves. If God have given aſſurance, that the wicked ſhall be puniſhed, duration without end; then ſuch a puniſhment, we may know, is no more than they deſerve; and to this all our reaſonings, on the ſubject, ought to yield.

NOTWITHSTANDING all, which has been written and ſaid to the contrary, it ſtill remains a clear dictate of reaſon and common ſenſe, that the more worthy the being is, againſt whom an offence is committed, and the greater the obligations are, which the offender violates, the greater is his crime. Upon this plain principle, it is demonſtrated, that ſin is *infinitely* criminal. Is it not a greater crime to treat the *infinite* GOD with diſreſpect and contempt, than to treat a fellow creature in the ſame injurious manner? Reaſon and common ſenſe ſay, yes. And why? Becauſe, God is a more excellent and worthy being; and the crime is greater, in proportion as the being againſt whom it is committed is more excellent and worthy. But God is *infinitely* excellent and worthy; and therefore, if an offence againſt a fellow creature be criminal, in *any* degree, an offence againſt God, on the plain principles now ſtated, muſt be criminal in an *infinite* degree. Is it not criminal to violate ſacred obligations? And does not the criminality riſe, in proportion to the greatneſs of the obligations violated? If ſo; then ſin is *infinitely* criminal: For it is a violation of *infinite* obligations. Or, if it be aſked, once more, is not that an evil and criminal thing, which oppoſes and ſeeks to deſtroy good? And is it not

evil and criminal in a greater degree, in proportion to the greatneſs of the good, which it oppoſes and ſeek to deſtroy? Then of conſequence, again, ſin is an *infinitely* evil and criminal thing; for it oppoſes and ſeeks to diſtroy *infinite* good, even *Jehovah*, and all his holy kingdoms. Thus, upon whatever principle it be ſhewn, that ſin is evil and criminal, in any degree, it is clearly demonſtrated to be infinitely evil and criminal.

IT is argued by Mr. Wincheſter and others, that ſin cannot be an *infinite* evil; becauſe it is the act of a *finite* agent. But merely its being the act of a finite agent determines nothing, in regard to its criminality. If, as Mr. Wincheſter aſſerts, "actions muſt take their denomination from the *actors*, and not from the objects;" it will follow inevitably, that all the actions of the ſame actor muſt be equally criminal. But who will admit this? Some actions of the ſame finite agent are not criminal in any degree; and ſome, which are criminal, are much leſs ſo than others.

HERE it may be objected: If every ſin be *infinitely* criminal; how can one ſin be more criminal than another? To this it may be anſwered. If a cord be *infinitely* extended, it is an *infinite* cord; for it has one infinite dimenſion. But another cord, infinitely extended, may be much thicker, or larger, than the firſt, and yet be only an infinite cord. So, alſo, one ſin may be infinite in one ſenſe, and that ſuch a ſenſe as to deſerve an endleſs puniſhment; and yet another ſin be much greater, and of courſe,

deſerve a puniſhment much greater in *degree*, though not in *duration*.

THE fallacy of Mr. Wincheſter's reaſoning, in oppoſition to the infinity of ſin, lies in this; he contemplates the *act*, inſtead of the *criminality* of the act. But the *act* is one thing, and the *criminality* of it is another. We do not ſuppoſe, that the *act* itſelf is, in ſtrictneſs, *infinite*. But we ſay, that, as it is an offence againſt a God of *infinite* worthineſs and glory, as it is a violation of *infinite* obligations, and as it oppoſes, and ſeeks to deſtroy *infinite* good, it muſt be, *infinitely* evil, or criminal. But if it be, infinitely criminal, it certainly deſerves a puniſhment, in ſome ſenſe, infinite. Hence, as the ſinner cannot endure a puniſhment, in any ſenſe, infinite in a limited period; it clearly follows, that he may *juſtly* be puniſhed *eternally*.

BUT even could it not be made to appear, that the ſins committed deſerve an endleſs puniſhment; there is ſtill another ground, on which the juſtice of God, in puniſhing the ſinner forever, may be vindicated. There can be no injuſtice in ſuffering the ſinner to go on in ſin, and puniſhing him continually, and *forever*, as he ſins.

III. THE *eternal* damnation of the finally impenitent is not incompatible with goodneſs.

GOODNESS conſiſts in loving and ſeeking general happineſs. If *Jehovah* be infinitely good, it is becauſe, that, with all his infinite capacity, he loves and ſeeks the greateſt general happineſs of the univerſe, compoſed of himſelf, and his widely extended creation.

Now, if the *eternal* damnation of the wicked be incompatible with infinite goodneſs ; it is becauſe it is incompatible with the greateſt general happineſs of God and his kingdom. It is, therefore, incumbent on univerſaliſts to *prove*, that endleſs puniſhment is incompatible with the greateſt general happineſs, before they undertake to aſſert, with ſo much warmth and aſſurance, that it is incompatible with goodneſs. This they have not proved. They have aſſerted it, indeed, with their cuſtomary air of confidence ; and indulged themſelves in very vehement and pathetic addreſſes to the paſſions on the ſubject. But they ſhould remember, it is much more eaſy to aſſert and declaim, than to prove.

UNIVERSALISTS aſſume it as a firſt principle, that to inflict endleſs puniſhment is incompatible with goodneſs ; and thence proceed to the concluſion, that a God infinitely good will not puniſh eternally. But how do they know that it is inconſiſtent with goodneſs, or incompatible with the higheſt general happineſs, that rebellious creatures be eternally puniſhed. God views the matter in a different light ; elſe he would not have declared, that their puniſhment ſhall be eternal.

Is it inconſiſtent with goodneſs *to puniſh ?* If it be ; why ? Is it not acknowledgedly eſſential to a *good* human government, that it be a terror to evil doers, and bring the guilty enemies of public happineſs to condign puniſhment. And ſhall not the government of the ſupreme *Ruler*, and *Guardian* of all worlds be a terror to evil doers ? But how can it be a terror to evil doers, if

it admit of no puniſhment? Sinners are enemies to the happineſs of God and his holy Kingdom. Is it not the part of goodneſs to *frown* on the enemies of general holy happineſs? But how can God *frown* upon them, and make them *feel* his diſpleaſure, if puniſhment be inadmiſſible.

If it be not incompatible with goodneſs to puniſh *for a limited period*, how does it appear to be incompatible with goodneſs to puniſh *eternally*. We have ſhewn, that endleſs puniſhment is not inconſiſtent with juſtice; and juſtice is a branch of goodneſs. Now what ſolid reaſon can be aſſigned, why *JEHOVAH* may not in perfect conſiſtency with his infinite goodneſs, *frown*, with the moſt efficacious marks of diſpleaſure, on the incorrigible enemies of his Kingdom and glory, *as long as he exiſts*. We do not call for declamation, and warm addreſſes to the paſſions on this ſubject: We call for a *ſolid reaſon*. If, in perfect conſiſtency with his goodneſs, God may puniſh ſinners for any term or period; why may he not, as long as they deſerve to be puniſhed?

The happineſs of God's holy Kingdom depends, on a proper diſplay of his infinitely amiable and adorable perfections. But how could his hatred of ſin, and love of holy happineſs—how could his juſtice and holineſs, be properly diſplayed; if he ſhould not puniſh the incorrigible enemies of his Kingdom, and of all real goodneſs *according to their deſerts*. Who, then, can ſay, that the endleſs puniſhment of the wicked will not anſwer a moſt valuable purpoſe, in the government and Kingdom of *JEHOVAH*?

SINNERS, by continuing obdurate, and impenitent, even under the displays of divine indignation and wrath, still hardening their hearts and belching out their malice against God and all the holy and good, will be forever, and with perpetually increasing clearness, exhibiting, to the view of the intelligent universe, the amazingly horrible nature of sin. In this light, it will appear, that sin is, indeed, an *infinitely* evil and malignant thing, aiming at nothing less than the total subversion of *JEHOVAH's* holy and blessed Kingdom; and of a nature so desperately stubborn, that no power short of *JEHOVAH's* omnipotence, can subdue it. In view of this amazing spectacle, how must all holy creatures rejoice, and give glory to God, that he is infinitely opposed to sin; and, that, of his sovereign good pleasure and grace, he preserved them from joining, or prevented their continuing, in such an awful and desperate rebellion! With this spectacle before them, with what ardor of grateful affection will they forever admire and adore the wisdom, the grace and the power of *JEHOVAH*, displayed in planning and accomplishing the salvation of countless millions, from the dominion of sin and the curse of the law; *in causing the wrath of man, and devils to praise him, and restraining the remainder of wrath.* It is not, perhaps conceivable, how, in any other way, the infinite malignity of sin, or the infinite holiness, power, and grace of God, could be so plenarily displayed to the view of intelligent worlds. Who, then, shall undertake to say, that the eternal damnation of the wicked will

be incompatible with the higheſt general happineſs, or with infinite goodneſs? Who ſhall undertake to ſay, in contradiction to the voice of inſpiration, that, while "*the ſmoke of their torment aſcendeth up forever and ever*" the holy inhabitants of heaven will not ſhout, *AMEN, ALLELUIA!*

But after all, what if we could not, at preſent, diſcern any valuable purpoſe to be anſwered by the endleſs puniſhment of the wicked? Is it to be expected, that we, limited creatures of yeſterday, ſhould be able to embrace in our view the whole immenſe univerſe of God, and ſee through all the relations and dependencies of things, ſo far, and ſo clearly, as to diſcern the proper influence, and bearing of every part of the divine plan through the whole connected ſyſtem, and to the ages of eternity. The thought is too arrogant to be admitted for a moment. If, then, *JEHOVAH* have revealed to us in his word, that his incorrigible enemies "*ſhall be puniſhed with everlaſting diſtruction from his preſence and from the glory of his power;*" how dare we riſe up and aſſert, that this is incompatible with goodneſs?

IV. The future puniſhment of the wicked is not deſigned for *their perſonal good.*

This inference from the ſubject is obvious. A puniſhment, which is endleſs, ſurely cannot be for the perſonal good of the ſufferers.

It is aſſerted, by univerſaliſts, that a God of infinite goodneſs and mercy cannot puniſh his creatures, with any other view than to promote their own perſonal good. This, certainly is a very bold aſſertion. It amounts to no leſs

than saying, that a God of infinite goodness and mercy will not punish sinners eternally. But, let it be remembered, this is the very point to be proved. And here we cannot but remark that most of the things alledged by universalists, as their favourite and principal arguments, are like this now before us, *mere naked assertions, which assume the grand point in question, without the least proof*: And for the success, with which their assertions are urged they are indebted, wholly, to the *selfish bias* of the wicked and deceitful heart. They assert, that a God of infinite goodness and mercy cannot punish eternally. We might assert, in our turn, that a God of infinite goodness and mercy *can*, and *will*, punish eternally. Now, our assertion has just as much in it of *argument* as theirs; and if it be not attended with equal success, it is only because it does not, like theirs, coincide with the predominant bias of the depraved heart.

ARE not punishments, not designed for the personal good of the sufferers, admissible under the best human governments? But, if offenders may be punished, under the best human government, not for their personal good, but with a view to promote the general good of the public; what valid reason can be assigned, why offenders may not also be punished, under the divine government, not for their own good, but with a view to promote the glory of *JEHOVAH*, in the general good of his extensive Kingdom? Is it not as compatible, with infinite goodness and mercy, to punish, from motives of *general good*, as to punish, from motives of *personal*

good to the ſufferers? Will not *JEHOVAH* appear as amiable, and as worthy of the adoration and praiſe of all benevolent intelligences, when puniſhing the guilty and incorrigible enemies of his Kingdom, with a view to promote *his own declarative glory and the higheſt general good*, as if he were puniſhing them, merely with the view to promote *their own perſonal good?*

If it be ſaid, that the glory of God and the general good of his Kingdom cannot be promoted, by the *vindictive* puniſhment of the wicked; this, again, is naked aſſertion, and an unſufferable aſſumption of the grand point in queſtion. It is evident from the ſcriptures, that God does and will get to himſelf glory, by the *vindictive* puniſhment of his enemies. "The ſcripture ſaith unto Pharaoh, *even for this purpoſe* have I raiſed thee up, *that I might ſhew my power in thee, and that my name might be declared throughout all the earth.*"* The ſignal deſtruction of Pharaoh, then, was *vindictive;* deſigned, not for his perſonal good, but to promote the divine glory. And the apoſtle, in the ſame paragraph, in which he notices this, gives us to underſtand, that the future puniſhment of all the, finally impenitent is deſigned for the ſame purpoſe. "What if God, *willing to ſhew his wrath and to make his power known*, endured, with much long ſuffering, *the veſſels of wrath fitted to deſtruction.*"† *To ſhew his wrath, and make his power known*, not the perſonal good of the ſufferers, is here repreſented, as *JEHOVAH's* object, in puniſhing the incorrigibly wicked. And this is perfect-

* Rom. ix. 17. † Verſe 22.

ly harmonious with the whole language of ſcripture on this ſubject. There is not, in the whole ſacred volumn, a ſingle text, which intimates, that the future puniſhment of the wicked is deſigned for *their good*. It is the common and harmonious language of ſcripture, reſpecting the damned, that they are *loſt*, are *caſt away*, *periſh*, ſuffer *perdition*, and are *deſtroyed*. They are *veſſels of wrath*, *fitted to deſtruction*. Surely language of this complexion does not favour the idea, that the puniſhment, which they ſuffer, is deſigned for their perſonal good. According to the current language of ſcripture alſo, the wicked in their ſtate of puniſhment, will endure the *wrath*, the *vengeance*, the *fiery indignation*, and the *fierceneſs of the wrath of Almighty God*; *judgment without mercy*, *wrath without mixture*, and *all the curſes* of the divine law. Surely a puniſhment, to which ſuch tremendous deſcriptions properly belong, muſt be conſidered, not as merely *diſciplinary*, and deſigned for the good of the ſufferers but as *ſtrictly vindictive*.

ACCORDING to the univerſalian notion of future puniſhment, God has the ſame *immediate* object in view in the puniſhment, which he inflicts on the damned in hell, which he has in the chaſtiſement, which he inflicts on his own children in this world. But, obſerve the contraſt in his language. Inſtead of threatening his children, with his *vengeance*, his *fiery indignation*, and *judgment without mercy*, he ſays, "I will *correct* thee *in meaſure*, and will not leave thee altogether unpuniſhed." "I will viſit their tranſgreſſions with the *rod*, and their inquity with

ſtripes, nevertheleſs, my loving kindneſs will I not utterly take from him." Such, and ſo mild, is the language of *JEHOVAH*, when he intends no more, than a *mere diſcipline, or fatherly chaſtiſement for perſonal good.*

Is it not a clear dictate of *umbiaſſed* reaſon, that a God of infinite goodneſs and mercy, not only *may, but muſt frown* upon the wicked and incorrigible enemies of his holy government and Kingdom, and make them *feel* his diſpleaſure; even though, inſtead of operating for their perſonal benefit, it operates to their everlaſting deſtruction? If ſo; then all the impaſſioned declamation of univerſaliſts, on this ſubject, are as totally unfounded in reaſon, as they are in ſcripture.

V. THE doctrine of eternal puniſhment, ſo far from obſcuring, eminently illuſtrates the glory of the goſpel.

THE glory of the goſpel conſiſts in the diſplay, which it preſents, of the united perfections of the divine nature. This diſplay of the divine perfections is eminently illuſtrated, by the doctrine of eternal puniſhment.

DID the goſpel totally exclude the idea of puniſhment, and teach, that, the wicked as well as the righteous, are all to be admitted to immediate happineſs after death, it certainly would preſent no proper exhibition of the character of *JEHOVAH*. It might, perhaps, give us a ſight of mercy; but it would envelope the other attributes of *Godhead* in deep obſcurity.

DID the goſpel teach, that, in the great day of retribution, the wicked, as well as the righteous,

are to hear the welcome ſentence, "*Come ye bleſſed of my Father inherit the Kingdom prepared for you from the foundation of the world*; how could we have in the light of the goſpel, the leaſt ſight of the divine holineſs or juſtice? Does it not ſtrike the mind, as ſomething ſhockingly repugnant to infinite purity and rectitude, that ſinners, who have lived in all manner of pollution, in the unbounded gratification of their luſts, and in open and perſevering contempt of God, his law, his people, and his Kingdom, ſhould nevertheleſs, at the cloſe of their probationary term, receive the ſame glorious *eugee*, which will be pronounced upon dutiful diſciples of the Redeemer, "*Well done good and faithful ſervants, enter ye into the joy of your Lord!*" How could it, in this caſe, appear to the intelligent univerſe, that God loves holineſs, and hates iniquity; or that he has any regard to equity, or propriety, in his treatment of creatures? Such a goſpel might indeed be "*good news*" to the wicked; for it would leave them to the full and unreſtrained indulgence of their corrupt inclinations. But could it be a *glorious goſpel?* Would it preſent to our view the true character and glory of the all-perfect *JEHOVAH?* Would it not, on the contrary, totally obſcure his infinite *purity* and *righteouſneſs*; and render even his *mercy* contemptible?

BUT, if the doctrine of *ſome* puniſhment be eſſential to the goſpel, that it may exhibit the character of *JEHOVAH* in a true light; why is not the doctrine of *eternal* puniſhment eſſential? Had the goſpel taught, that God will pun-

ish the wicked *some*, but not so much as they deserve; would it not still have obscured the attributes of holiness, and justice, and presented but a partial and false, exhibition of the divine character?

Dr. Chauncey, Mr. Winchester, and all the universalists, on the purgatorial scheme make a pompous parade of language to set forth the divine mercy and grace, which, according to their doctrine, is displayed in the gospel. They would have it believed, that the doctrine of the *Restoration* gives a vastly higher conception of these amiable attributes of the divine nature, than what is given by the orthodox doctrine. But is this the truth of fact? This class of universalists hold, that some of mankind will be pardoned, in the present life, and at death pass immediately into a state of perfect blessedness; and that the rest dying in their sins, will be punished in the future world, *according to their deserts*. *We* also believe, that some of mankind will be pardoned, and justified in this life, and at death be made perfectly blessed; and that the rest dying impenitent, will be punished, in the future world, *according to their deserts*. Where then is the great difference between the two schemes? It lies fundamentally in this. *We* believe sin to be *so great* an evil as *to deserve* an *endless* punishment; but *they* hold sin to be *so small* an evil, as to *deserve* but a *limited* punishment. Where, then, is the *superior* display of *mercy*, which they so pompously proclaim? Certainly, there is not, upon their scheme, a greater display of mercy and grace, in the salvation

of thoſe, who are pardoned and juſtified, *in this life*, than there is upon ours. According to our doctrine, thoſe, who are pardoned and ſaved, receive the pardon of crimes of *infinite* demerit, and are ſaved from *endleſs* miſery: But according to their doctrine, thoſe, who are pardoned and ſaved, receive the pardon of crimes of *ſmall* demerit, and are ſaved from only a *temporary* puniſhment. There is, therefore, according to our doctrine, an *infinitely greater* diſplay of grace and mercy, in the pardon and ſalvation of a *ſingle ſinner*, than there would be upon theirs, in the pardon and ſalvation of *all the unnumbered millions of the human race.* For the grace and mercy diſplayed muſt bear a proportion to the greatneſs of the ſins pardoned, and of the puniſhment remitted.*

Is it, then, towards thoſe who die impenitent, that the mercy and grace, ſo much celebrated by the univerſaliſts, is diſplayed? Is there any diſplay of divine grace and mercy, in forbearing to puniſh them, *after they have ſuffered according to their deſerts?* Reaſon, and common ſenſe anſwer, no. Why, then, ſo much pompous and pathetic declamation, on the ſubject of *grace* and *mercy?* Why not talk in plain and honeſt language, and ſay, "Sin is but a *ſmall*

* Upon the univerſalian theory, all ſins of the whole human race put together, would not amount, in the total ſum, to *infinite*; neither would the puniſhment, which they deſerve, even allowing each one to deſerve a puniſhment drawn out to "*ages of ages*," be equal, in the aggregate whole, to the *endleſs* puniſhment of a ſingle individual. Hence, according to their doctrine, were all the millions of mankind pardoned and ſaved, without any puniſhment, there would not be ſo much forgiven them, as according to our doctrine, is forgiven a ſingly redeemed ſinner. Nay, it would fall *infinitely* ſhort; for between *finite* and *infinite*, there is always an *infinite* diſproportion.

evil, a mere "*privation*," "*an act of a worm*," and deserves but a *small* punishment: Therefore, however you may live in the world, you may be sure of perfect happiness hereafter, for God cannot, *in justice*, punish you eternally." This is the *universalian gospel*, stripped of its tinsel and glare, and exhibited in its true form. But what is there, in this gospel, of mercy or grace? Are not *mercy* and *grace*, and *Christ*, totally out of the question, and out of sight?

TRUE, indeed, we are told, that all will be saved, *through the merits of Christ*. Shall we look, for a moment, at this? Sinners, who die impenitent, *punished, according to their deserts*; and yet, afterwards, *saved by the merits of the crucified Redeemer!* Is it here, then, at length, that the "*unparallelled grace an mercy*," so loudly proclaimed, by universalists, is to be found? Is it, in demanding the *blood of Immanual*, as an additional atonement, *after punishing sinners as much as they deserve*, that the divine *mercy* and *grace* are so illustriously displayed? If this be *mercy* and *grace*; what, then, is wanton *injustice* and *cruelty!*

ON the whole, the tumid and impassioned declamation of universalists, on the subject of divine mercy and grace is all a mere farce. For according to their doctrine; those, who, die in their sins, will not be released from punishment, *until they have paid the last mite*; and even those, who are pardoned in this life and admitted, at death, to immediate happiness are saved, *not from the vengeance of eternal fire*, but merely from a punishment, not only *temporary* in

its continuance, but designed as a "*merciful and salutary discipline*," for the good of the sufferers. In all this, there is not the least appearance of divine mercy and grace. While the doctrine of eternal punishment gives the highest possible conception of the infinite mercy and grace of *Jehovah*, displayed in the work of redemption, and in the salvation of the redeemed; every scheme of universalism presents a partial and false exhibition of the divine character, and totally obscures the glory of the gospel.*

VI. A cordial belief and aquiesence, in the doctrine of interminable punishment, is no indication of the want of true benevolence.

THAT universalists make high pretensions to benevolence, and warmly charge the believers in the doctrine of endless punishment, with a want of benevolence, cannot have escaped the notice of any, who are conversant with them, or their writings. If the *thing* be really in their hearts, as much as the *word* is on their tongues, they are certainly a most benevolent people. But is this the truth of fact? let us be candid and impartial. What is true benevolence? It is that holy love, which is "*the fulfilling of the law.*" It is that holy affection which, is produced by the divine spirit, in regeneration, which attaches the heart to God and his Kingdom, and which influences to the performance of all the external duties of religion and morality. But are universalists, of all other, the most holy, and religious people? Do they exhibit the clearest evidence of having been *washed sanctified and*

* See Appendix, Note B.

justified, in the name of the Lord Jesus, and by the holy spirit of God? Are they, of all others the people, who, in obedience to the gospel injunction, *take up the cross and follow Christ; denying all ungodliness and every worldly lust, and living soberly, righteously, and devoutly, in the midst of an evil and seducing world?*

It is of but little avail to talk, however warmly, of our love to God and men, unless our lives be in some good measure, answerable to our professions. "*Ye are my friends,*" says Christ, "*if ye do whatsoever I command you.*" If, then, a man, while he professes great love to Christ and God can yet *walk according to the course of this world*, and live in the habitual neglect of the sacred duties of religion; he ought, certainly, to suspect, that his love is false: And how much more, if he not only neglect religious duty, but deny the *power of godliness*, join with infidels and scoffers, and take an open and active part against vital and practical religion!

It is very easy, no doubt, for people to clothe the divine Majesty, in a character, which they will love; while yet the true character of *JEHOVAH* is the object of their supreme hatred. A God, not disposed, to punish sinners, but indulgent to sinful inclinations and pursuits, would doubtless be pleasing to the selfish, unholy heart. If sinners can persuade themselves, that a God of this character fills the throne of the universe, him they will love, and in his government rejoice. *It is a god after their own hearts!* Is there not some reason to suspect, that this *fictitious god*, this creature of a vain imagination, is the *deity*

ſo ardently loved by univerſaliſts? And that, notwithſtanding all their warm and boaſtful profeſſions, they are yet really and totally at enmity, with the holy and living *JEHOVAH who hateth all the workers of iniquity, who is angry with the wicked every day*, and who ſays to all thoſe, *who compaſs themſelves about with ſparks of their own kindling, This ſhall ye have of my hand, ye ſhall lie down in ſorrow?*

IF univerſaliſts profeſs great love to God, they are not leſs ardent in their profeſſions of love to men. They are careful to inform us, that they wiſh all their fellow creatures to be made happy, and cannot endure the dreadful thought, that any ſhould be eternally miſerable. But is it certain from all this, that they are really poſſeſſed of true benevolence? Is it certain, they have any thing better than a *natural ſympathy*, common to the moſt ſinful, as well as holy, creatures? The hardened bandit, who tramples, without compunction, on all the laws of God and man, and lives by rapine and murder, may doubtleſs have ſo tender a feeling for his companions in wickedneſs, as ardently, to wiſh they may all eſcape puniſhment, and to be exceedingly ſhocked at the thought, that any one of them ſhould be hanged up in gibbets. But is it certain from this, that he has any *true benevolence*, or *holy love* to God, or his neighbor? Is it, indeed, certain, that the ardent deſire, expreſſed by univerſaliſts, for the ſalvation of all men, proceeds from any better principle, than that of *unmixed ſelfiſhneſs?* If *all* men are to be ſaved, then *I* ſhall certainly be ſaved. Is it not

poſſible, that a conſideration of this kind may originate a deſire for the ſalvation of all men? Nay, is it not certain, that this conſideration muſt create, in every ſelfiſh and unholy heart, an ardent wiſh, that the doctrine of univerſal ſalvation may be true, and that this wiſh will be the more ardent, in proportion, as the heart is more *ſelfiſh*, and *corrupt*?

NOTHING is more evident, than that all the ſelfiſh and ſiniſter biaſſes of depraved human nature are in favor of the doctrine of univerſal ſalvation. Surely no perſon can have any ſelfiſh reaſon for believing, and acquieſcing in the doctrine of eternal puniſhment. For who of us is aſſured, that he will not perſonally be made to realize the tremendous weight of this doctrine? If we cordially believe and acquieſce in the doctrine of eternal puniſhment; we muſt believe, that, however it may operate in regard to ourſelves, and other individuals, it is compatible, on the whole, with the higheſt general good.

VII. THE doctrine of univerſal ſalvation, in whatever form, is, in its tendency and general influence, moſt dangerous and pernicious.

TELLING ſinners, that they have none, or but little, puniſhment to fear, in the future world, that their ſins are ſmall and eaſily expiated that God regards all men, with *equal complacency, as his children*, and intends to make them all forever happy; this has a natural and direct tendency to make them eaſy and ſecure in their impenitent and unholy ſtate, and totally neglectful of the ſerious, and infinitely momen-

tous, concerns of eternity. It is, of all others the very doctrine, *which ſtrengthens the hands of the wicked, that he ſhould turn from his wicked way, promiſing him life.* This, I know, is denied by univerſaliſts: But I appeal to all perſons of ſerious and candid obſervation, whether it be not denied, not only in the face of reaſon and common ſenſe, but in the face of ſtubborn fact. Is it not a truth, which cannot be diſſembled, is it not a matter of common notoriety, that inſtances are not wanting of perſons, formerly of ſober and externally religious lives, throwing off, gradually, indeed, their ſeriouſneſs, and their regular attention to the duties of religion, ſoon after embracing the univerſalian doctrine? Is it not a fact, that, generally, when people have embraced this doctrine, whatever their characters may be, they talk and act, as if in their opinion, they were ſufficiently religious; and treat ſerious, vital, and practical godlineſs with neglect, if not, indeed, with deriſion and contempt? I appeal to the univerſaliſt himſelf, whether, if he believed in the doctrine of endleſs puniſhment, he could feel ſo eaſy and unconcerned in a ſtate of impenitency, or in the neglect of a ſerious attention to religion, as, in his preſent belief, he does? We are told, that their doctrine has a tendency to make people love God; and, therefore, cannot be dangerous. But is it the holy, and righteous *JEHOVAH;* who is to ſinners a conſuming fire? or is it a *God*, who is indulgent to ſin, and diſpoſed to puniſh ſinners but very lightly, if at all, that their doctrine makes people love?

If it be the latter; their doctrine is certainly of a tendency, the moſt dangerous conceivable. And whether this be not the truth of fact, we moſt earneſtly and affectionately entreat them to conſider. We are aſſured by an apoſtle, "*Every one that loveth is born of God.*" Univerſaliſts all profeſs to love God: But are they all *regenerate* or *born of God?* If not; are they not then given up to a *ſtrong deluſion to believe a lie, that they may be damned?* If we do not miſtake, the queſtion infinitely concerns them.

I HAVE at length, my brethren, gone through with the plan, which I had propoſed, for the diſcuſſion of this ſolemn and intereſting ſubject. I fear, I have treſpaſſed on your patience; but I hope not unpardonably. As ſuch unwearied and perſevering pains have been taken to propagate the doctrine of univerſal ſalvation in this place; it has for ſometime appeared important, and a duty indiſpenſibly incumbent on me, as a watchman upon theſe walls, to ſtand forth in defence of the truth, and to take up the ſubject on a pretty extenſive ſcale.

I HAVE never, indeed, flattered myſelf, that I ſhould be able to recal *clean gone*, and *confirmed* univerſaliſts. If, however, there be any in this aſſembly, they muſt ſuffer me to beſeech them, in the bowels of compaſſionate and deep concern, and by the worth of their immortal ſouls, once more ſeriouſly and candidly to review the ſubject. Are you ſure, that you are not deluded? Are you ſure, *that a deceived heart hath not turned you aſide, that you can-*

not deliver your ſouls, nor ſay. Is there not a lie in our right hand? Are you *ſure* that God will not puniſh you *eternally?* If you be not *ſure*, beyond the *poſſibility* of a miſtake; then, are you not venturing at an infinite hazard! What if, *too late*, you find your ſcheme to be falſe and deluſive? *What will you ſay, when JEHOVAH ſhall puniſh you?* Suffer me to call your attention to the following very ſolemn paſſage of Gods word.—"*Leſt there ſhould be among you a root that beareth gall and wormwood: And it came to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart: The Lord will not ſpare him, but then the anger of the Lord, and his jealouſy, ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under haeven.*" Is there not a meaning in this ſolemn paſſage? And are not you the very root of gall and wormwood againſt whom, like a flaming thunderbolt, it is pointed? But if you be determined to venture your own ſouls, and put your own eternal intereſts to the hazard; will you not, at leaſt, forbear your efforts to draw others with you into the ſame condemnation? If your doctrine be true, thoſe who diſbelieve may fare as well as you. For, as to the preſent life, you may be aſſured, that thoſe, *who have taſted that the Lord is gracious*, and have felt *that peace of God, which paſſeth all underſtanding*, far from envying you the "*comfort*," which you may derive from a belief in your doctrine, will

regard you as objects of pity, if *this* be your beſt conſolation. But if your doctrine be not true, are you not in danger of enhancing your own damnation, to an amazing degree, by being criminally inſtrumental of ruining *forever*, the ſouls of others?

It is hoped, and believed, that there are not many preſent, if indeed, any, who are confirmed in the belief of univerſal ſalvation. But the number of thoſe, who have liſtened to the doctrine with itching ears, and wiſhed to believe it true, it is to be feared, is not ſmall. With reſpect to ſuch, I have indulged the fond hope, that, by the bleſſing of God, I might be inſtrumental of diſſolving the fatal charm, and recalling ſome of them from the brink of the precipice on which they are ſo preſumptuouſly venturing.

My dear friends and Fellow Probationers,

Is not your preſent ſituation exceedingly ſolemn, intereſting, and critical? Are you not on the footing of trial, with an eternity before you? Does it not, then, behove you to act with great caution, and circumſpection, leſt you find an eternity of wo? Is not the doctrine, which has now, for ſome time, been ſoliciting your attention, of a nature too momentuous to be treated with lightneſs? Diſagreeable and terrible as this doctrine may be, has it not been clearly proved by the word of eternal truth? And have not the leading objections to it been fairly conſidered and obviated? Still, however, you feel a deſire, perhaps, to hear further on the other ſide, and wiſh to believe the contrary doctrine,

But, have you no apprehenſions of danger? Is there not a *ſomething in your boſoms*, which powerfully pleads for the doctrine of univerſal ſalvation? And under the influence of this, are you not in imminent danger of being deceived? Doubtleſs, univerſaliſts will talk in a ſtrain, much more ſoothing to your feelings, and much more in uniſon with the predominant tone of your hearts, than I have talked. But ought you not, for this very reaſon, to be on your guard? Is it not dangerous liſtening to a voice which is ſoothing and flattering to the ſinful heart? Is it the nature of pure goſpel truth to ſooth and to flatter? Was the preaching of the ancient prophets—was the preaching of Chriſt and his apoſtles ſoothing and flattering to impenitent ſinners? If ſo; whence all the enmity and rage, which their preaching excited? Why was it ſaid unto them, "*Propheſy not unto us right things; ſpeak unto us ſmooth things; propheſy deceits?*" Why does Chriſt ſay that "*men loved darkneſs rather than light, that every one that doeth evil hateth the light, and will not come to the light?*" If the doctrine of univerſal ſalvation be true, *that is light*, and the oppoſite doctrine darkneſs. But if that be the light, do not your own feelings teſtify, in contradiction to what Chriſt has declared, that the ſinful heart does *not* hate the light, and chooſe darkneſs?

Mr. Wincheſter, I know, has inſinuated, that the doctrine of eternal puniſhment, was introduced and eſtabliſhed, under the influence of popery. But I aſſert with confidence, and I confeſs, not without ſome degree of indignation,

that his insinuation is false. It is a fact, than which none can be more fully attested by authentic history of the church, that the doctrine of eternal punishment was universally received among christians, in the apostlic age, and the ages immediately succeeding. It is not until more than two hundred years after Christ, not until the arrival of a period, in which, it is acknowledged, on all hands, the church was corrupted with innumerable errors, that we hear any thing of the doctrine of universal salvation. And notwithstanding the efforts then made, to give it currency, it was rejected, as a heresy, by the great body of christian believers. From that period, we hear but little of the doctrine, excepting what is found of it in the *papistical* notion of a *purgatory*, till within a very few years.

Now, if this doctrine, which you find so delicious to the human heart, were preached by Christ and his apostles, and be contained in the scriptures; how can it be accounted for, that the contrary doctrine, so repugnant to all the natural propensities and wishes of mankind, should obtain so general a belief, in the *earliest* and *purest* ages of christianity, and among the great body of the christian world, in all succeeding ages? Is not this fact sufficient to excite a suspicion in your minds, that those, who embrace the universalian doctrine, are under a strong delusion? Ought it not to put you on your guard, lest you be fatally subverted, through the deceitfulness of sin, *and by the slight and cunning craftiness of such as lie in wait to deceive?*

WHY do you wish *to believe* this doctrine? Will it do you any good? If it be true, you will fare as well if you do not believe it, as if you do. If it be not true; *your believing* it will not make it true. If *by believing*, that God will not punish you *eternally*, you could make it *true* that he will not; you might have some good reason for laboring to make yourselves believe it. But this, you know, cannot be the case. Why, then, take so much pains, and venture at such an infinite risk? If you wish to make your eternal salvation sure, there is a way in which it may be done. "*Repent and believe in the Lord Jesus Christ, and you shall, certainly, be saved.*" Instead, then, of laboring to put yourselves at ease, in the belief of a doctrine, which to say the least of it, is infinitely hazardous; were it not your wisdom, immediately, to secure an interest in the great salvation, in the plain and *infallible* way of evangelical repentance and faith? Were it not your wisdom, to hearken, without delay, to the warning and instructive voice of God? "*Cease my son, to hear the instruction, that causeth to err from the words of knowledge.*" "*Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.*" You have abundant warning in the word of God to beware of deceivers, and false teachers, and to *avoid* them. Will you then venture upon such hazardous ground, in the face of the most solemn divine admonitions? Take the bible, I conjure you, and perule it diligently, seriously, and prayerfully. Compare scripture with scripture, fairly; and attend to every passage in

its proper connexion. Awful, indeed, must be your condition in the latter end, if, having put yourselves at ease in the belief of the doctrine of universal salvation, you be convinced, too late for repentance, that the doctrine is not true: "*And you mourn at the last, when your flesh and your body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!*"

My Brethren,

Is it not an affecting and awful consideration, that such pains are taken to lull people asleep in guilty security, when such a solemn and tremendous eternity is before them? Ought you not all to be awake, and upon your guard? Let parents and guardians be entreated to attend to the religious education of those under their care. Instruct them in the truth; fortify their minds, early, against dangerous and fatal error; impress on their hearts the importance of paying a serious and diligent attention to the scriptures. One principal reason, no doubt, why error is so easily propagated at the present day, is, that people are, in general, so little acquainted with the scriptures. Having neglected the bible, and lived in great ignorance of what it contains, until, at length, some doctrine, delicious to the heart, catch their attention; they, then, *begin* to read, not so much for the sake of coming to the knowledge of the truth; as of confirming themselves in the belief of their favorite doctrine. In this case, it is to be expected, they will pervert the scriptures, and make them

a mean of ſettling them down in their choſen deluſions. Let the young, then, learn, early, to reverence the ſcriptures, and to read them, with diligence and ſerioufneſs, as the word of God, "*able to make them wiſe unto ſalvation.*" And let all be ſolicitous to *know, in this their day, the things which belong to their peace.* How terrible is the thought of burning in hell, in that fire, "*which the breath of the Lord, like a ſtream of brimſtone, doth kindle,*" "*forever and ever!*" Yet this muſt be the portion of every one now preſent, who does not ſeaſonably repent and accept the offered ſalvation. *He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. Who, then, is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God. Behold, all ye, that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks, which ye have kindled. This ſhall you have of my hand,* ſaith *JEHOVAH, ye ſhall lie down in ſorrow.*

APPENDIX.

NOTE A.

OUR bleſſed Lord, and his apoſtles have left many ſolemn and memorable warnings on record, reſpecting deceivers and falſe teachers. They have premoniſhed us eſpecially, that, in "*the laſt days*," falſe teachers ſhould be greatly multiplied, and ſhould ſpread their corrupt doctrines, and "*damnable hereſies*" extenſively through the chriſtian world. The divine premonitions on this ſubject make ſo prominent a feature of the chriſtian ſcriptures, that none, who have read the ſcriptures, can have failed to notice them. Univerſaliſts have noticed them; and have not forborne to apply them to the *preachers of eternal puniſhment.* It becomes, then, a matter of no ſmall moment to determine, correctly, to whom the character of falſe teacher, or deceiver belongs. Under this impreſſion the author has been induced to collect and exhibit, in a conciſe view, ſome of the more noticeable ſcripture marks, by which falſe teachers are diſtinguiſhed.

THOSE, who obtrude themſelves into the miniſterial office, contrarily to the regular method of introduction, preſcribed in the goſpel, bear a diſtinguiſhed mark of falſe teachers

IT will not be denied that the great HEAD of the church, who is not the author of confuſion but of order in all the churches, has appointed

a regular form for introducing his miniſters into the ſacred work; and that no man has a right to take this honor unto himſelf, or to obtrude himſelf into the miniſtry, in contrariety to the divinely preſcribed form. Any one therefore who treats the ſcriptural order of the churches with contempt, and thruſts himſelf forward into the miniſterial work, without any regular, or formal, introduction, muſt be conſidered as a falſe teacher. "*Verily, verily, I ſay unto you,*" ſays Chriſt, "*he that entereth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber.*"* Accordingly, deceivers and falſe teachers are characterized by the apoſtles St. Peter and St. Jude as "*creeping in,*" "*privily,*" and "*unawares.*"

THOSE bear the marks of falſe teachers, who confine themſelves to no "*line,*" or "*meaſure;*" who are "*buſy bodies in other mens matters;*" and are "*wandering ſtars*" not moving in any regular orbit, but paſſing to and fro in all directions.†

FALSE teachers are wolves in ſheeps clothing. They aſſume fair diſguiſes and make fair profeſſions; but their lives do not correſpond with their pretenſions. "*By their fruits ye ſhall know them.*"‡ "*Such are falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt. And no marvel; for Satan himſelf is transformed into an angel of light.*"§

ANOTHER mark of a falſe teacher is an inſidious and hypocritical pretence of preaching with-

* John x. 1. † See II. Cor. x. 13—16. I. Peter iv. 15. Jude 18.
‡ Mat. vii, 16. § II. Cor. xi. 13, 14.

out wages. "*The Lord hath ordained, that they who preach the gospel should live of the gospel.*"* But false teachers not unfrequently pretend a willingness to preach without wages, and declaim against the regular ministers as "*hirelings.*" This was the practice of the false teachers in Corinth. "Their hypocritical pretensions of making the gospel without charge," says the ingenious DR. LATHROP, "and their "perpetual clamour against Paul for taking "wages of the churches, were the reasons, why "he so often and so largely stated and proved "the right of ministers to live by the gospel, "and the obligation of christians to support "them. They gloried in making the gospel free. "But Paul says "*They are deceitful workers.*" "He acted openly and without disguise. He "asserted his right to take wages, but for pru. "dential reasons remitted the exercise of it at "Corinth. They were vain talkers and de. "ceivers; they denied the right and yet exer. "cised it in a surreptitious manner. While they "gloried in preaching freely, they actually took "of the Corinthians so extravagantly, that they "even devoured them and brought them into "bondage. And yet there were some in Co. "rinth, who, while they joined in the clamor "against Paul as an hireling, would patiently "bear any thing and every thing from these "deceivers:" Hence the purgent reproof of the apostle: "YE SUFFER FOOLS GLADLY.—FOR YE SUFFER, IF A MAN BRING YOU INTO BONDAGE, IF A MAN DEVOUR YOU, IF A

* 1. Cor. ix. 14.

MAN TAKE OF YOU, IF A MAN EXALT HIMSELF, IF A MAN SMITE YOU ON THE FACE."*

THEY are vain and boaſtful. The falſe teachers, who obtruded themſelves into the Corinthian church, reviled the apoſtles of the Lord and commended themſelves; and by their vain and boaſtful pretenſions compelled St. Paul to "*become a fool*," as he pointedly expreſſes it, "*in glorying.*" The ſame apoſtle, in his epiſtle to Timothy, ſpeaking of the "*perilous times, which ſhould come in the laſt days*," ſays, "*Men ſhall be lovers of their ownſelves, covetous, boaſters, proud.* And by the apoſtles, St. Peter and St. Jude, falſe teachers and deceivers are deſcribed as *preſumptuous, ſelf willed, not afraid to ſpeak of dignities—ſpeaking great ſwelling words of vanity—clouds without waters, carried about of wind—raging waves of the ſea, foaming out their own ſhame.*"†

FALSE teachers "*lie in wait, with ſlight and cunning craftineſs, to deceive.*" "*By good words and fair ſpeeches they deceive the hearts of the ſimple.*" "THEY BEGUILE UNSTABLE SOULS"—"*creep into houſes and lead captive ſilly women, laden with ſins, ever learning, and never able to come to the knowledge of the truth*"—"*as the ſerpent beguiled Eve through his ſubtility, they corrupt mens minds from the ſimplicity of the goſpel, and ſubvert whole houſes, teaching things, which they ought not, for filthy lucre's ſake.*"‡ They "CORRUPT THE WORD OF GOD," deal in "HID-

* II. Cor. xi. 19, 20. See, alſo, the whole chapter. † See x, xi & xii Chapters of II. Cor. ii. Capter. II. Peter, and the epiſtle of Jude. ‡ Eph. iv. 14. Rom. xvi. 18. II. Peter ii. 14. II. Tim. iii. 6. II. Cor. xi. 3. Titus i. 11.

DEN THINGS OF DISHONESTY," and "HANDLE THE WORD OF GOD DECEITFULLY."* Men corrupt the word of God, handle it deceitfully, and deal in the hidden things of dishonesty, when they depart unneceſſarily from the plain literal meaning of ſcripture, and by artful gloſſes, fanciful and fabulous conſtructions make it ſpeak a language, ſuited to the taſte and humour of corrupt minds. Accordingly the apoſtle to Timothy ſays, "*The time will come when they will not endure ſound doctrine;* BUT AFTER THEIR OWN LUSTS SHALL HEAP TO THEMSELVES TEACHERS, HAVING ITCHING EARS; *and they ſhall turn away their ears from the truth,* AND SHALL BE TURNED UNTO FABLES."† Falſe teachers, then, endeavor to accommodate themſelves to the uneaſy and diſaffected, who cannot endure ſound doctrine, but heap to themſelves teachers, to humour their corrupt luſts, and pleaſe the itching ears. Inſtead of plain and ſound doctrine, and a fair declaration of the truth, they amuſe and delude their hearers with fables. Hence, the apoſtle St. Jude calls them "*filthy dreamers;*" doubtleſs becauſe they deal in the wild reveries and vagaries of a vain and corrupt imagination.

THE Apoſtle Peter ſays, "*There were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you.*"‡ By this he ſeems to intimate, that the falſe teachers, whom he then had in view, ſhould bear a reſemblance to the ancient falſe prophets among the Jews. It may not be unſuitable, then to look for a

* II. Cor. iv. 2. † Tim. iv. 3, 4. ‡ II. Peter ii. 1.

moment at the character and manner of thoſe falſe prophets.

We have abundant evidence in the ſcriptures, that the true prophets of the Lord faithfully ſhewed unto the people their tranſgreſſions and ſins. They boldly teſtified againſt the errors and vices of the times; and loudly denounced the judgments of God againſt the impenitent. On this account, they were hated, reviled, and perſecuted, with awful malignity and virulence. The falſe prophets were of an oppoſite character; and were much careſſed by the ungodly multitude, with whom they joined in maligning and perſecuting the true prophets and all who adhered to them. They gratified the humour of the people who ſaid unto the prophets, "*Propheſy not unto us right things; ſpeak unto us ſmooth things, propheſy deceits.*"* They broke down the grand diſtinction between the righteous and the wicked; and "*put no difference between the clean and the unclean, the holy and profane.*" *they took away the righteouſneſs of the righteous from him, and juſtified the wicked for reward.*" "*They wearied the Lord with their words ſaying,* EVERY ONE THAT DOETH EVIL IS GOOD IN THE SIGHT OF THE LORD; OR WHERE IS THE GOD OF JUDGMENT?†

By the mouth of Jeremiah God complained of the falſe prophets in the following remarkable words, "THEY HAVE HEALED THE HURT OF THE DAUGHTER OF MY PEOPLE SLIGHTLY, SAYING, PEACE, PEACE; WHEN THERE IS NO PEACE."‡ When the people were wounded

* Iſa. xxx. 10. † Ezek. xxii. 26. Iſa. v. 23. Mat. ii. 17. ‡ Jer. vi. 14

and ~~claimed~~ alarmed, in view of their awfully guilty and dangerous condition, as represented by the true prophets; the false prophets would treat the matter with levity and derision, and endeavor to sooth the people, and put them at ease, by persuading them, that their sins were not great, and they had nothing to fear from the vengeance of a merciful God. Of the same complexion is what God said of them by the mouth of Ezekiel.—"*They have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar.*"* And of the false propheteſſes, he says, "WITH LIES YE HAVE MADE THE HEART OF THE RIGHTEOUS SAD, WHOM I HAVE NOT MADE SAD; AND STRENGTHENED THE HANDS OF THE WICKED THAT HE SHOULD NOT RETURN FROM HIS WICKED WAY, BY PROMISING HIM LIFE."† Hear the following solemn warning. "*Thus saith the Lord of hosts, Hearken not unto the words of the prophets, that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.* THEY SAY STILL UNTO THEM THAT DISPISE ME, THE LORD HATH SAID, YE SHALL HAVE PEACE; AND THEY SAY UNTO EVERY ONE THAT WALKETH AFTER THE IMAGINATION OF HIS OWN HEART, NO EVIL SHALL COME UPON YOU."‡

SUCH was the character and manner of the deceivers and false prophets of ancient times alluded to by St. Peter. And similar has been the character of deceivers and false teachers in

* Ezek. xiii. 10. † Verse 22. ‡ Jer. xxiii. 16, 17.

all ſucceeding ages. Nothing is more evident from the chriſtian ſcriptures, than that the doctrines and lives of Chriſt and his miniſters are exceedingly repugnant and offenſive to the depraved heart. On the contrary, falſe teachers have ever been diſpoſed to accommodate themſelves, and their doctrines to the inclinations and humours of men of corrupt minds, to tamper with their predominant luſts, flatter their whims, and bolſter them up with vain imaginations and hopes. *They* "*turn the grace of God into laſciviouſneſs ;*" and if they have the form of godlineſs, "*they denythe power thereof.*"* They are of the world, and the world loves them. Hence the apoſtle St. John lays down this plain criterion. "WE ARE OF GOD: HE THAT KNOWETH GOD HEARETH US; HE THAT IS NOT OF GOD HEARETH NOT US. HEREBY KNOW WE THE SPIRIT OF TRUTH, AND THE SPIRIT OF ERROR."† The true apoſtles and miniſters of Chriſt are of God; and thoſe who know God—who have been "*renewed after his image, in righteouſneſs and true holineſs,*" and live in the exerciſe of vital and practical godlineſs, receive them and hear them. But people of the oppoſite diſcription will not. Hence the apoſtle ſays, "*Hereby know we the Spirit of truth, and the ſpirit of error.*" Such teachers and ſuch doctrines, as are moſt readily received and heard by thoſe who live godly in Chriſt Jeſus, are true: But ſuch teachers and ſuch doctrines, as are received and heard, moſt readily, not by the godly, but by thoſe of the oppoſite character, are falſe.

* Jude 4. II. Tim. iii. 5. † I. John iv. 6.

HAD our limits permitted, the features of falſe teachers, anddeceivers, might have been delineated inſt ronger characters; but it is cheerfully ſubmitted to the candid and judicious, to make the proper application of the marks, now exhibited. Let them bear where they may.

NOTE B.

AFTER all which univerſaliſts have ſaid on the ſubject of mercy, grace, and the blood of the REDEEMER, it is exceedingly evident, that the mercy and grace of GOD in CHRIST are not the foundation, on which their doctrine is built. The univerſaliſts with whom the author has been acquainted, certainly do not maintain their doctrine upon this ground. When driven with ſcripture argument, they aſſert, with no ſmall degree of warmth, that they believe as firmly as we do, that ſinners will be puniſhed according to their deſerts. But, if they be puniſhed according to their deſerts, there can be no diſplay of mercy or grace, no room for the blood of Chriſt, in their ſalvation: Nay, in this caſe, *they are not* SAVED; *but in the ſtricteſt ſenſe,* DAMNED. To be damned is only to be doomed to ſuffer the juſt puniſhment, which ſin deſerves. If ſinners, then, actually ſuffer the puniſhment, which they deſerve, they certainly are not ſaved, but properly damned. And if, after ſuffering according to their deſerts, they be releaſed from puniſhment, and admitted to happineſs; neither mercy, nor grace,

nor CHRIST, *as a* SAVIOR, can have any concern in their reſtoration. Upon this hypotheſis, it is not becauſe God is a being of infinite mercy and grace, it is not becauſe Chriſt has died, and made infinite atonement, that all mankind are to be finally happy: It is only becauſe their ſins are ſmall, and deſerve but a temporary puniſhment. Had Chriſt never died, none of mankind, according to the theory under review, could have been made eternally miſerable, but all *muſt* have been finally made happy.

FOR them to talk, then, of mercy, grace, or Chriſt, is idle, prepoſterous, illuſive. It is manifeſt, they do not build on the goſpel foundation: But they build on a foundation, completely DEISTICAL.

DEISTS have told us, long ago, that ſin does not deſerve an endleſs puniſhment; that a God of infinite goodneſs cannot puniſh eternally; and that all mankind muſt be finally happy. Is not this the univerſalian doctrine?

DEISTS have told us, long ago, that men will be treated according to their deſerts; that virtue will be rewarded and vice will be puniſhed. Univerſaliſts tell us the ſame. Deiſts, however, have not been agreed among themſelves, reſpecting the puniſhment of ſin. Some of them have ſuppoſed, that the wicked receive all their puniſhment, as they go along; others have ſuppoſed there may be ſome puniſhment after death: But the greater part of them have left this matter in a ſtate of obſcurity and uncertainty. It is thus alſo with univerſaliſts. Some of them hold, that ſinners receive all their

puniſhment as they paſs along through life; others ſuppoſe that there will be a ſtate of puniſhment in the future world: But moſt of them appear to be in a ſtate of doubt and uncertainty, and will not anſwer the plain queſtion, whether they believe in any puniſhment after death, or not.

DEISTS have, long ago, denied and derided the power of godlineſs, or experimental religion, as deluſion, ſuperſtition, and fanaticiſm; and have rejected and jeered the idea, that there is any eſſential difference between the righteous and the wicked, or, that there are any in the world, whom God acknowledges and loves, as his peculiar people. Do not univerſaliſts do the ſame?

DEISTS have, long ago, told us, that it is of little or no, conſequence, what a man's religion, or religious ſentiments, be, provided he be ſincere in his way. Univerſaliſts, notwithſtanding all their zeal for proſelyting, tell us the ſame.

DEISTS deny the divine authority of the ſcripture, principally, is it believed, becauſe they ſuppoſe the ſcriptures to teach the doctrine of eternal puniſhment, and the neceſſity of a holy life, in order to a happy immortality. Univerſaliſts profeſs, indeed, to believe in revelation. They deny, however, many of them, if not all, that the whole bible is the word of God; and, like the deiſts, delight in repreſenting the ſcripture, as being, in ſome parts of it, contradictory, frivolous, and abſurd. It is cuſtomary with them to draw into queſtion the divine authority of any particular text, which lies as an inſup-

arable obſtruction to their ſcheme; and ſome of them honeſtly declare, that if they believed the bible does not teach the doctrine of univerſal ſalvation, they would not receive it as a revalation from God.

THE author has been conſtrained to make theſe remarks, by a ſenſe of juſtice to the cauſe of truth. As they are made in the ſpirit of ſeriouſneſs and candor; he earneſtly entreats for them a ſerious and candid conſideration.

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The Reader *will be pleaſed to correct the following*

E R R A T A.

Page.	Line.	For.	Read.
8.	2.	undoubted,	*undecorated.*
15.	16.	fear,	*favor.*
21.	13.	about,	*almoſt.*
do.	25.	moveth,	*meaneth.*
22.	12.	eyes,	*ages.*
24.	4.	puniſhing,	*preaching.*
30.	21.	obey,	*receive.*
33.	32.	dele that,	
46.	7.	the,	*this.*
51.	3 of note.	allude,	*elude.*
53.	10.	received,	*rewarded.*
54.	11.	accord,	*award,*
51.	22.	after have inſert	*not,*
59.	10.	caution,	*evaſion.*
do.	11.	far,	*forward.*
do.	31.	argument,	*agreement.*
85.	5.	thus,	*then.*
101.	5.	of,	*after.*
104.	22.	bear,	*bars.*

Some leſs material errors, it was thought not expedient to notice in this table.

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